

The Improvement Era



December, 1939

SEE PAGE 706

VOLUME 42 NUMBER 12
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EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

QUARTZ expands so little with heat that the stress produced by heating to red heat then plunging into water won't break a vessel. Now Corning Glass Works have made a glass which has this same virtue of low expansion, but will be economical in price.

↑ **A** NEW, lustrous, high-test, safety plate glass has been developed by co-operative research of five major companies, at a cost of six million dollars. At no extra cost the public will get glass which has four times the safety factor and five times the elasticity of the old product.

↑ **C**ARVINGS on stone stamp seals found in the ruins of Tepe Cawra, Iraq, show that the Saluki, now fashionable among dog fanciers, was also a favorite in the Near East 5,500 years ago.

↑ **T**HREE pounds of carbon dioxide gas are given off each day by the lungs of an average human being. To break down this gas and return the oxygen part of it to the air requires the work of three large trees.

↑ **A** NEW compound almost as hard as a diamond has been made. Obtained by heating tungsten, titanium, and carbon in crucibles of pure graphite to a high temperature for a long time, this new compound will be useful since it can easily cut and smooth the toughest and hardest steels used to manufacture tools.

↑ **W**HAT is the fastest thing alive? One man guessed that he had seen a deer fly go about 800 miles an hour. He was wrong. A physicist then pointed out that to fly this fast, if the deer fly were as efficient a machine as man in using energy, it would use one and a half times its weight in food each second. Experiments show that the deer fly probably goes about 25 m.p.h. It looks faster—but 25 m.p.h. in front of your nose is fast. The fastest measured speed is that of the duck hawk, which has been clocked while hunting at speeds of 165 to 180 m.p.h.; the golden eagle has been clocked at 120 m.p.h. The cheetah, or hunting leopard, can do 100 yards at 70 m.p.h., compared to man's 21.7 miles per hour (Jesse Owens). In the water the flying fish reaches 35 m.p.h. just before the take-off.

↑ **W**HEN do one and one not make two? When one volume of water and one volume of ethyl alcohol are mixed, the two liquids together take about 5 per cent less space than the two unmixed.

(Continued on page 707)



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The Improvement Era

"The Glory of God is Intelligence"

DECEMBER, 1939

VOLUME 42

NUMBER 12

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPART-
MENT OF EDUCATION, MUSIC COMMITTEE, WOMEN
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

This unusual study of a seasonal mood is by Ante Kornic, and comes to us from Yugoslavia.

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah

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Exploring the Universe

(Continued from page 705)

VITAMINS from yeast and citrus fruit given as medicine are replacing sleeping medicines in the newest treatment for insomnia.

ANGLEWORMS have been made to grow many heads by cutting the nerve chain at several points in the part of the worm dominated by the head. If a worm is cut in two it can always grow a new tail, but will only grow a new head if it is cut on the front part of the worm dominated by the head.

AN unusual bacteria has been discovered which can live on kerosene and ferment it into ethane and methane, fuel gases, just as ordinary bacteria can ferment sugar into alcohol.

APPLES can be made redder by means of a new chemical spray. The natural red color in apples is due to a pigment called idaea. This new spray encourages the formation of the pigment which makes ordinary apples redder and induces a slight blush on yellow apples, like Grimes Golden, that normally have little or no coloring.

THE population peak of the U. S. probably will not reach its crest until about 1960, according to Dr. O. E. Baker of the U. S. Dept. of Agriculture.

The number of births per year, however, has had a downward trend since 1924.

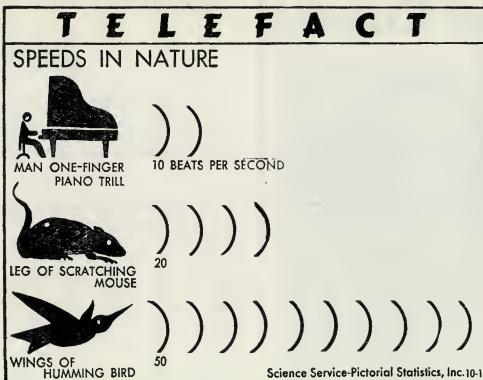
INFRARED rays from infra red lamps have been found to increase seed germination as much as fifty per cent.

THE first authentically recorded successful attempt at blood transfusion was made in 1665, by Richard Lower, an English doctor, using dogs. In 1667, Jean Baptiste Denys made the first successful transfusion to a human,

a young man, with nine ounces of blood from a sheep.

A NEW type of railroad brake has been perfected which will bring trains traveling at 100 miles an hour to a smooth, comfortable stop within 2500 to 3000 feet. Somewhat like the brakes used in automobiles in that it uses a composition shoe, the brake eliminates the old principle of a metal shoe pressing against the rim or tread of the wheel, thereby eliminating the danger of wearing a flat place on the wheel.

(Continued on page 709)



Science Service-Pictorial Statistics, Inc. 10-11



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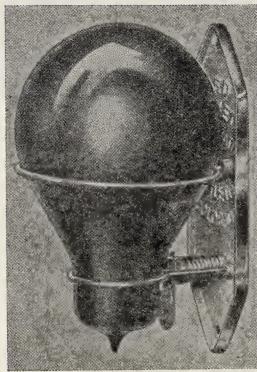
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LOS ANGELES

TWO PERSONS ONE CHARGE

SOME FRANK STATEMENTS from Would-be "Quitters"

BEGINNERS ARE QUITE SINCERE WHEN THEY SAY, "OH, I CAN STOP SMOKING ANY TIME I WANT TO," BUT THEY LITTLE REALIZE HOW DIFFICULT IT WILL BE TO OVERCOME THE HABIT AFTER IT HAS BEEN ONCE WELL ESTABLISHED.

IT is generally conceded that most young people learn to smoke, not because they like the taste of tobacco, but because they want to be popular with the members of their social group. The evidence is overwhelming that most smokers, both men and women, who have acquired the habit, confidentially admit that they are sorry they ever began. With few exceptions, habitual tobacco users substantiate this statement. Many also say that they have made repeated attempts to stop smoking, but just as repeatedly have failed in their efforts.

Beginners are quite sincere when they say, "Oh, I can stop smoking any time I want to," but they little realize how difficult it will be to overcome the habit after it has been once well established.

Young men who do not smoke are often the subject of ridicule among groups of men who do. If privately questioned, however, even the habitual smoker usually advises the young man against smoking. Many men may recognize, in part at least, a parallel to their own experiences in the following:

At the age of eighteen I went to work as a tallyman in a large lumber camp located on the Mississippi River. I was one of six to seven hundred men employed by the logging company, and one of about thirty-five who lived at the scalers' and tallymen's camp. The men in this camp varied in ages from eighteen to sixty years. Because of twelve-hour work days, six days a week, the men were too tired to enjoy serious reading in the evening, and newspapers were rare. Evenings were spent in playing cards.

Before the card game could get under way, most of the men would busy themselves with their pipes. Because I did not smoke, I was often the butt of gibes and jokes. One of the men would suggest one brand of tobacco, another a different brand, a third a certain kind of pipe, a fourth another kind, and, quite often, at least one of the men would end up with the remark, "You never will be a man unless you learn to smoke."

Being a husky young fellow, I could probably have whipped one or two of these tormentors, but I could not have thrashed all of them; besides, I liked my work and needed the money, and did not want to start a fracas which would unquestionably have cost me my job. So I resorted to a bit of strategy which

By DR. EDWARD H. OCHSNER



solved the problem most satisfactorily, in addition to teaching me a number of valuable lessons.

The scaler with whom I regularly worked was about forty years old, had received a fair general education, and was never known to sit down even for a minute without fussing with his pipe or smoking. During an interval between scaling one day, I asked him, "Mr. C., if you were a young man of my age, would you learn to smoke?" The reply was, "H---, no! It is a nasty, dirty habit!"—and this from one of the men who had on several occasions joined in ridiculing me!

A second opportunity to question a man confidentially presented itself the following Sunday. An older scaler and I were sent down the river to retrieve a bairl of logs that had gone by without having been scaled. In answer to my question, this man of some sixty years, a heavy smoker, said in very fine language that if he had his life to live over again he would never learn to smoke.

To convince myself more definitely, I confidentially asked the same question of a third scaler, a man of fifty-five years, of good character, and the father of two fine, grown sons. His reply was even more emphatic. "I should say not! About a week ago I consulted a doctor in Eau Claire, Wisconsin, in reference to some stomach trouble, and the only advice he gave me was, 'Go home and stop smoking.'"

Within several days after these three confidential conversations, ridiculing of me stopped entirely.

Exploring The Universe

(Continued from page 707)

PORCELAIN enamels are harder to break in dry weather than in rainy weather, according to the Bureau of Standards.

NEW understanding is being given to Paul's speech in Athens (Acts 17: 16-34) by the work of the American School in uncovering the Hellenistic Agora (public square and market place). The Agora structures uncovered show the great and varied religiousness of the Athenians.

Naval destroyers, narrow and only 300 feet long, have engines with more horsepower than a mighty ocean liner.

JERICHO has been identified for the first time in hieroglyphics. A list of 200 Syrian and Sudanese cities and peoples conquered by Rameses II are given in a register of inscriptions in an ancient Egyptian frontier town at Amara West on the left bank of the Nile between the Second and Third Cataracts. Babylonia, Kadesh, Carchemish, and Joppa were also given, but they were known from other texts.

An individual nerve can send about a thousand messages per second efficiently, and with each impulse there is a rise in temperature of between one six-millionth and one eight-millionth of a degree, according to A. V. Hill of London.

THREE is now tangible archaeological evidence separating the two Babylonian attacks of 597 and 588 B. C. upon Lachish in southeastern Palestine.

MICROPHONES, by using high amplification, can be used to detect insect larvae eating their way through timbers. Another type of microphone is used as an ear to regulate the mouth of a mineral crusher mill. Adjusted to the roar given by maximum efficiency, the microphone, through electrical relays, can add more or less material as necessary.

How does the ultraviolet light which does the tanning and sunburning vary with the seasons? In June there is nine times as much as in January and seventeen times that of December. Eighty per cent of the total sunburn radiation comes in the six summer months from April to September, inclusive. In a four-year research period, Luckiesh, Taylor, and Kerr found that the most intense radiation from the sun measured, would give an average untanned skin a sunburn in 10 minutes.

(Concluded on page 710)

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EXPLORING THE UNIVERSE

(Concluded from page 709)

At thirty-eight miles above the earth's surface the temperature is 212° Fahrenheit, that of boiling water, while about seventy miles up the temperature is about ordinary room temperature, results of Dr. F. L. Whipple's shooting star tracks studies indicate.

Both coffee and tobacco contain tars which can cause cancer. Dr. A. H. Roffo of Buenos Aires, Argentina, found that tars extracted from tobacco caused cancer in 100 per cent of the cases when painted on rabbits' skins. Dr. Roffo told the International Cancer

Congress that the average smoker in ten years applies more than eight quarts of tobacco tar to the tissue lining his breathing apparatus. The cancer-causing substances in coffee tar are not soluble in water.

COLDEST spot north of the equator is at Oimekon, 200 miles south of the Arctic Circle. Oimekon is in a forested region of far-eastern Siberia.

IN Norway the pneumonia death rate has been cut three-fourths or more by the use of the new chemical remedy, sulfapyridine.

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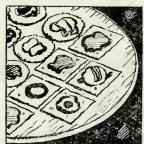
IN CRAB SALADS . . .

Turkey dinners, afternoon parties or buffet suppers call for salads that are light, tasty, and yet satisfying. Serve Three Diamonds Crabmeat and you'll offer guests a tang of fresh ocean flavor that delights eager holiday appetites.



IN HORS D'OEUVRÉS . . .

For a new treat, serve a can of Three Diamonds Crabmeat mashed to a paste, seasoned with one teaspoon each of lemon juice, worcestershire and minced onion, and spread over potato chips or crackers. It's easy to fix, and oh, so tasty.



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THE GIFT OF

Giving

By ERMA
RENSTROM
PETERIT

HAVE you ever thought what life would be if the power to give were taken away? Have you ever thought how barren and desolate life would become without it? Picture, if you can, the tragedy of being denied for even one day, the divine privilege of giving comfort and service to those you love.

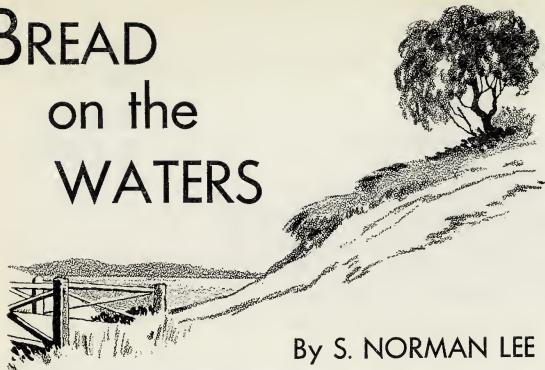
It's an appalling thought and for good reason. We need to give as we need to breathe. Denied that power, our souls would shrivel and sicken within us. All the good in the world would come to a standstill, and long before the eventide of such a day we would be on our knees, earnestly entreating a merciful Father to restore the Gift of Giving. Mankind would be lost without it.

There will always be a wretched few who, in their terrible blindness, will try to live without giving—they are misers at heart and live miserably to increase their hoard of material things. To have no desire to give is one of the saddest fates that can befall an individual. An all-wise and loving Father, recognizing and understanding our needs, has given us the law of tithing—not because He needs what we give, but because we need, so desperately, to learn the beauty of unselfish giving.

Always give tithe; don't just pay it. And give it without thought of material gain. Give tithe so that you will increase and renew your spirituality.

The law of tithing is one of God's most precious gifts to us and if we obey it with loving and grateful hearts we shall be rewarded. We shall learn to control and gain mastery over material things—they will not control and gain mastery over us. We shall secure a firm and unshatterable testimony of the truthfulness of the Gospel of Jesus Christ. And we shall so learn to live and to conduct our lives that they will be a blessing and a benefit for whom and among whom we may labor.

BREAD on the WATERS



By S. NORMAN LEE

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. (Psalm 37:25.)

THE scriptures are full of admonitions to "give," and the rewards promised are tangible and specific. It has been my observation during more than forty years of firsthand experience with members of the Church, both at home and in the mission field, that those who paid their tithes and offerings always had something to contribute to the poor, no matter whether their incomes were large or small.

As keeper of the mission records in Sweden and as a ward clerk and stake president at home, I have been in a position to know who paid and who received, and to my satisfaction I have proved the force and truthfulness of the scripture: "I have shewed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus how he said, it is more blessed to give than to receive." (Acts 20:35.)

I remember a man who joined the Church in Stockholm. He was a builder of stone bake ovens, at that time in common use throughout Europe. He was a careful workman, but until the time he became a member of the Church his income had been barely sufficient to maintain his family (he had nine children) in comparative comfort. Yet it was his earnest desire to come to America. He was ambitious and enthusiastic, kept the commandments of the Lord, and as if in response to his desires and in answer to his prayers, his fame began to extend far beyond Stockholm, into Germany, France, and Russia. People sought his services and were willing to pay well for them. When I left Sweden in 1898, he said: "I'll be seeing you in Zion."

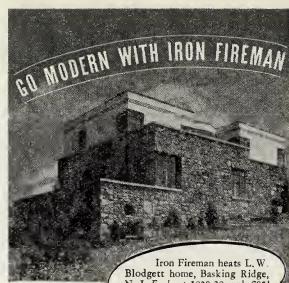
I seriously doubted that he would see me very soon. Imagine my surprise when one day, only four or five years later, I met him in Salt Lake City. He told me that he and his wife and all the children were here, and, with a touch of pride, further informed me that they had been able to make the trip without having to borrow any money. He bore a simple and fervent testimony that he

regarded the opportunity of giving as a blessed privilege.

Another brother, a farmer on a small scale in Brigham City, supported a large family and in later years became a worker in the Salt Lake Temple. Although that is not a source of large income, he was able to assist in keeping members of his family in the mission field, in some cases furnishing all of the means for daughters, sons-in-law, and especially grandchildren. One day after an announcement in meeting that some of the Elders in the field were in need of financial aid, this brother came up with \$5.00: "For the missionaries you spoke of," he said. "For the moment I have no representative in the mission field; so I'd like to have you send this where you think it will do most good." This man was rated high in assessments for ward maintenance and charity, and always came through cheerfully. At one time he sold a building lot to two brethren in the Church. A note was drawn up and presented to him; he read it over carefully and handed it back. "I can't accept that note," he said. The buyers were surprised. They had made out the note according to their understanding, they said, and if anything was wrong they would be glad to rectify it. "Well," said the seller, "you have written interest at eight per cent. I can't accept more than six per cent. That is as much interest as anybody ought to pay." That was thirty years ago, when it was not at all uncommon to charge ten and twelve per cent. Eight per cent we called the "going rate" of interest, and a person was considered fortunate if he could get money at six per cent.

It is a true principle that to those who give shall be given. My wife's father died two immigrant boys from Sweden. A quarter of a century later, while I was on a mission and my wife and four small children were left at home, one of those boys, then grown to manhood, brought my family a sack of flour. My wife hesitated to accept it, but the donor reassured her: "Don't be embarrassed. This is bread your father cast upon the waters twenty-five years ago."

Truthfully has Isaiah spoken that "the liberal devileth liberal things; and by liberal things shall he stand."



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Was she in a hurry? Why, nobody knows—
But to think, she left her best Sunday clothes!
And on slanting housetops all over the town
She hung crystal candles out, upside down!



The EDITOR'S PAGE

Selfishness and the "Generous Giver"

SOME MEN "DEDICATE THEIR LIVES AND ALL THAT THEY HAVE TO THE LORD," BELIEVING THAT THE LORD WILL NEVER ASK FOR ANY PART OF IT.

THE teachings of the Apostle James have always impressed me forcibly. He lays down the law to us that we are to show our faith by our works, and I have always believed in the man that showed his faith by his works. Upon one occasion a large group of men were discussing another man who was in very great distress. A wonderful amount of sympathy was expressed for this man in his financial distress. One man said, "Well, I am sorry fifty dollars' worth," and laid the fifty dollars down, and the other sympathizers disappeared immediately. No one else was sorry enough to do anything. This man showed his sorrow by his works, by doing something for the man who had met with a great accident and who needed assistance.

A great many people in the Church act as though the Presidency of the Church, or the presidency of the stake, or the bishopric of their ward are under obligation to them if they obey the Word of Wisdom or if they obey the law delivered to us regarding tithing. They feel that they have done something that places the Church, or the authorities of the Church locally, or the General Authorities, under obligation to them. Every law that is given to us in the Church is for our own individual benefit.

Our children often feel that we are under obligation to them if they learn their lessons in school; they feel that they have done something that places the parents under obligation, while, as a matter of fact, they have done something, if they have learned their lessons, that for all time will be of benefit to them individually.

I remember, upon one occasion, having placed upon me by the Presidency of the Church a somewhat difficult mission: to raise a large sum of money in the way of donations to maintain the honor and credit and good name of certain prominent men, and I remember receiving a letter from one man saying that he heard I was engaged in this financial mission, and he said he rejoiced to hear of it, that he had long wanted the opportunity of doing something, in addition to his tithing, to show to the Lord his appreciation of the wonderful blessings that had come to him, and he said: "I have pleasure in sending you \$5,000.00 to assist in this mission that has been placed upon you, and if you need more from me, do not hesitate to call."

I could not help but contrast in my feelings, the position that this man took with that of a president of a stake to whom I appealed for \$1,000.00, and who, I am sure, was worth at least twice as much as the man who, without solicitation, had sent me a check for \$5,000.00. He not only did not give me anything at all, this stake president, but he made it his special business to see the men of means in his stake and forestalled my visit there, so that when I went there, I did not get anything from anybody.

I remember, upon one occasion, when this mission was upon me, of hearing a man pray in the Salt Lake Tabernacle. He was also in a stake presidency. He dedicated to the Lord his time, his talent, his substance, and all that he had. I thought: "This is just

By PRESIDENT HEBER J. GRANT

the man I am after; he has plenty of money," and immediately I called upon him with my letter of appointment from the First Presidency. I did not get anything from him, and I concluded that his "dedication" to the Lord of all that he had was done believing that the Lord would not come and ask for any part of it.

At the time that stake president failed to respond, he utterly lacked the inspiration and the spirit and the willingness to carry out the prayer that he had previously uttered, because I had heard him dedicate his time and talents to the Lord. His prayer was merely a matter of form and I knew that it was only a matter of time when that man would no longer be a stake president. I made no complaints whatever, but I saw him gradually losing his faith and power with the people; finally a change was made.

I also watched the other man, who of his own free will and accord showed his appreciation of the blessings of the Lord by sending me this \$5,000.00 without any solicitation on my part. I made no recommendations for promotion in the Priesthood of this man, but it was only a short time before he became a president of a stake, because he was showing his faith by his works, by making a practical demonstration that he did love the Lord, that he was grateful to the Lord, that he did desire to show that gratitude substantially.

Some people have found it very hard to pay their tithing, and the harder it is for an individual to comply with requirements of the Lord in the payment of his tithing, the greater the benefit when he finally does pay it. The Lord loves a generous giver. No man living upon the earth can pay donations for the poor, can pay for building meetinghouses and temples, academies and universities, can take of his means and send his boys and girls to proclaim this Gospel, without removing selfishness from his soul, no matter how selfish he was when he started in. That is one of the finest things in all the world for men—to get to that point where the selfishness in their natures is cured, that it is eradicated from their dispositions, and that they are glad and anxious and willing and seeking the opportunity to do good with the means that the Lord places in their hands, instead of trying to get more of it.

The Lord, knowing what is best for you and for me and for every individual, has given to us laws, which, if we obey, will make us more godlike, will fit and qualify and prepare us to go back and dwell in the presence of our Heavenly Father and to receive that plaudit: "Well done, thou good and faithful servant." That is what we are laboring for. We are in a school, fitting, qualifying, and preparing ourselves that we may be worthy and capable of going back and dwelling in the presence of our Heavenly Father, and the man who claims that he knows the Gospel is true and then does not live it, does not keep the commandments of God. Such a man will never attain to that strength, to that power, to that eminence, and to that capacity in the Church and Kingdom of God that he would attain if he obeyed the laws of God.



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PRESIDENT DAVID O. MCKAY

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.

Neither pray I for these alone, but for them also which shall believe on me through their word:

That they all may be one: as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17:11-21.)

AS NEARLY all of you readily recognize, I have quoted from one of the most sublime prayers ever offered among men. It is an intercessory prayer. The occasion makes the things prayed for most significant. In it Jesus makes unity preeminent among His followers.

Unity and its synonyms, harmony, good will, peace, concord, mutual understanding, express a condition for which the human heart constantly yearns. Its opposites are discord, contention, strife, confusion.

SURE FOUNDATIONS

I CAN imagine few, if any, things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and love abide, is just a bit of heaven on earth. I surmise that nearly all of you can testify to the sweetness of life in homes in which these virtues predominate. Most gratefully and humbly, I cher-

ish the remembrance that never once as a lad in the home of my youth did I ever see one instance of discord between father and mother, and that good will and mutual understanding has been the uniting bond that has held together a fortunate group of brothers and sisters. Unity, harmony, good will are virtues to be fostered and cherished in every home.

In branches and wards, there is no virtue more conducive to progress and spirituality than the presence of this principle—unity. When jealousy, back-biting, evil-speaking supplant confidence, self-subjection, unity, and harmony, the progress of the organization is stifled.

SOWERS OF DISCORD

HOWEVER, what really prompted me to emphasize this principle is the presence in our own United States of influences the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying, our constitutional form of government. If I speak plainly, and in condemnation lay bare reprehensible practices and aims of certain organizations, please do not think that I harbor ill will or enmity in my heart towards other United States citizens whose views on political policies do not coincide with mine. But when acts and schemes are manifestly contrary to

TODAY THERE ARE IN THIS COUNTRY ENEMIES IN THE FORM OF "ISMS." I CALL THEM ANTI-AMERICANISMS. ONLY A FEW OF THE LEADERS FIGHT OPENLY—MOST OF THE ARMY CARRY ON AS TERMITES, SECRETLY SOWING DISCORD AND UNDERMINING STABLE GOVERNMENT.

If you want changes, go to the polls on election day, express yourself as an American citizen, and thank the Lord for the privilege that is yours to have a say as to who shall serve you in public office.

the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but must condemn the sin.

Timely references and appropriate warnings have been given on the danger and evils of war. There is another danger even more menacing than the threat of invasion of a foreign foe. It is the unpatriotic activities and underhanded scheming of disloyal groups and organizations within our own borders. This country is so situated geographically that there need be little fear of invasion by an outside enemy. Furthermore, the government knowing who and where the enemy is can make ample preparation to meet his attacks. But the secret, seditious scheming of an enemy within our own ranks, hypocritically professing loyalty to the government, and at the same time plotting against it, is more difficult to deal with.

UNDERCOVER ACTIVITIES

DISINTEGRATION is often more dangerous and more fatal than outward opposition. For example, an individual can usually protect himself from thunder showers, and even from tempests, from freezing weather or intense heat, from drought, or floods, or other extremes in nature; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ.

WITHIN

By PRESIDENT DAVID O. MCKAY
Of the First Presidency

FROM among those messages presented at the October General Conference, comes this searching light that throws its revealing glare on the most dangerous of all the enemies of humanity—the enemy within.

NEXT TO BEING ONE IN WORSHIPPING GOD THERE IS NOTHING IN THIS WORLD UPON WHICH THIS CHURCH SHOULD BE MORE UNITED THAN IN UPHOLDING AND DEFENDING THE UNITED STATES.

The Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies; a greater hindrance to its progress comes from fault-finders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.

So it is in government. It is the enemy from within that is most menacing, especially when it threatens to disintegrate our established form of government.

A NOTORIOUS INTRIGUE

PERHAPS the most gloomy, discouraging period of the American Revolution was when General Washington's army was in winter quarters at Valley Forge. He had fewer than 10,000 men. Soldiers were thinly clad, some half naked, others with no clothing but tattered blankets wrapped around them. "So many were sick as the result of privation," writes one commentator, "so many were without coats, blankets, hats, or shoes, that one wonders how the army held together at all." Critical and desperate as were these conditions, a greater trial and sorrow, I surmise, came to Washington when some of his friends, such as John Adams and Richard Henry Lee, turned against him; when General Gates insulted him by sending reports directly to Congress instead of to Washington, his superior offi-

cer. As carrion hawks hover around dying creatures, so in Washington's dire calamity came men to seek to crush him—men who formed what has been called the "Conway Cabal," a contemptible attempt to dishonor Washington and to supplant him by a self-asserting, arrogant schemer. This internal discord and such disloyalty from one-time friends were more crushing than were the attacks of the opposing army.

TODAY there are in this country enemies in the form of "isms." I call them anti-Americanisms. Only a few of the leaders fight openly—most of the army carry on as termites, secretly sowing discord and undermining stable government. Of the truth of this statement, recent investigations made by a committee of the United States Senate bear ample evidence. Of the menace of one of these, Dr. William F. Russell, Dean of Teachers' College, Columbia University, in an address, "How to Tell a Communist, and How to Beat Him," is one of the many authorities whom we might quote.

He says:

Communist leaders have steadily insisted that Communism cannot live in just one country. Just as we fought to make "the world safe for democracy," so they are fighting to make the world safe for Communism. They are fighting this fight today. Every country must become Communistic according to their idea. So they have sent out missionaries. They have supplied them

well with funds. They have won converts. These converts have been organized into little groups called "cells," each acting as a unit under the orders of a superior. It is almost a military organization. They attack where there is unemployment. They stir up discontent among those oppressed. . . . They work their way into the unions, where they form compact blocks. They publish and distribute little papers and pamphlets. At the New York Times they pass out one called "Better Times." At the Presbyterian Hospital it is called "The Medical Worker." At the College of the City of New York, it is called "Professor, Worker, Student." At Teachers' College it is called "The Educational Vanguard." These are scurrilous sheets. In one issue I noted twenty-nine errors of fact. After a recent address of mine they passed out a dodger attacking me, with a deliberate error of fact in each paragraph. These pamphlets cost money—more than \$100 an issue. The idea is to try to entice into their web those generous and public-spirited teachers, preachers, social workers and reformers who know distress and want to do something about it. These Communists know what they are doing. They follow their orders. Particularly they would like to dominate our newspapers, our colleges, and our schools. The campaign is much alike all over the world. I have seen the same articles, almost the same pamphlets, in France and England as in the United States.

You see, when it comes to fighting Communists I am a battle-scarred veteran. But after twenty years I cannot tell one by looking at him. However, only the leaders proclaim their membership. The clever are silent, hidden, anonymous, boring from within. You can only tell a Communist by his ideas.

THE WAY OF ANARCHY

THEIR method of working their way to the seizure of power he describes as follows:

Talk about peace, talk about social equality, especially among those most oppressed. Talk about organization of labor, and penetrate into every labor union. Talk on soap boxes. Publish pamphlets and papers. Orate and harangue. Play on envy. Arouse jealousy. Separate class from class. Try to break down the democratic processes from within. Accustom the people to picketing, strikes, mass meetings. Constantly attack the leaders in every way possible, so that the people will lose confidence. Then in time of national peril, during a war, on the occasion of a great disaster, or on a general strike, walk into the capital and seize the power. A well-organized minority can work wonders.

I have been informed from several sources that some of these spurious political growths are sprouting here in our own midst, that members of these groups have even received instructions regarding what to do in case this country should become involved in war. The nature of these instructions savors very much of the diabolical gun-powder plot in the time of James the First of England.

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"FORUM OF THE UNEMPLOYED"

Photo by Homer Wakefield.

Is unemployment America's greatest problem? Certainly many other problems would disappear if this one were happily solved. Roger Babson recently wrote:

We aren't going to eliminate Communism as a result of the Dies hearings in Washington. We must rid ourselves of unemployment. You've never seen a man hang a red flag over his own fireplace.

All will agree that idleness is demoralizing. Hence all will agree that a happy, stable state of society cannot exist where idleness and want abound, for these are the fertile fields in which discontent and revolution germinate and quickly grow.

THE RISE OF DEMAGOGUES

Thus it is that wise humanitarians and statesmen are always much concerned when unemployment becomes serious. And when this is the case, of course demagogues are always in evidence. Their amiable dispositions and loose thinking make it easy for them to invent cures that often appeal more or less strongly to the uninformed and especially to the unemployed. Conditions in our modern world are so complex that it is difficult to make any change in

industrial or economic realms that does not have far-reaching effects. This is a fact that the demagogue seems never to take into account. Illustrations will occur to every careful observer. This thought is well expressed in the familiar words, "Fools rush in where angels fear to tread."

Now the problem of unemployment in its general aspect has become extremely difficult. It has many ramifications and complexities, hence no simple solution. This is why we still have the problem. To date its general solution has eluded the skill of the wisest and the ablest among us. And, as we shall see, it becomes bigger with the passing of the years. If men's nature could be changed—if their selfishness and greed could be eliminated, if their loves and loyalties could be perfected—then the problem would be immensely simplified and a ready solution would be found.

THE PICTURE SINCE 1920

LET US look at some aspects of the problem and some factors that affect it. In America, unemployment became a nation-wide problem of general concern only after the World

THE PROBLEM of UNEMPLOYMENT

By DR. JOSEPH F. MERRILL

Of the Council of the Twelve

CAPITAL AND LABOR APPEAR TO FORGET THAT THEIR INTERESTS ARE MUTUAL AND ARE INSEPARABLY JOINED WITH THOSE OF THE PUBLIC. THIS UTTER FOOLISHNESS IS MORE THREATENING TO THE PEACE AND STABILITY OF OUR FORM OF GOVERNMENT THAN ALL OF THE OTHER "ISMS" COMBINED.

War. There had previously been in our history periods of panic or depression, but always more or less brief; hence the attendant unemployment problems seemingly had not been considered of great national importance. The situation, however, has changed since 1920.

In 1928, Professor Irving Fisher presented in the *Readers Digest* figures showing that four million workers were unemployed at the close of 1927. During the five-year period, 1923-1927, manufacturing interests dispensed with one million workers, the farms with another million, coal mines with one hundred thousand, and railways, notwithstanding a record haulage, with another one hundred thousand. To this number of two million two hundred thousand who lost their jobs, another million, already out of employment at the beginning of 1923, must be added. During this period there was an increase of three million of employable age, some of whom helped to make the four million out of work.

This increase of unemployment was largely due, Professor Fisher points out, to the mechanization of

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GIFT

A SHORT
SHORT
STORY

BY

LELLA
MARLER
HOGGAN

JUDGE KENDRICK CLOSED HIS
WORN VOLUME. FOR A MOMENT
HE MADE NO REPLY. IN THAT
BRIEF SILENCE, MEMORY CAR-
RIED HIM BACK TO THE LIVING-
ROOM OF A HUMBLE COTTAGE IN
THE WEST, A COTTAGE THAT HE
HELD MOST DEAR.

AFTER a nerve-racking day in the courtroom, Judge Kendrick made his way along the busy street back to his office. The city was gay with Christmas decorations, and shoppers were hurrying along the wet pavements, jostling one another as they crowded in and out of the busy shops.

On entering his office the Judge went straight to his desk and hurriedly looked through his mail. It was nearly six o'clock, but Frank Judson, his clerk, was still waiting for him.

"Any calls?" asked Kendrick.

"Nothing that required your attention, except the young fellow who wants you to go and see his grandfather."

"Back again today, was he?"

"Yes, he seems to be very much in earnest. Says his grandfather can't hold out much longer and that it is most urgent the old gentleman should see you before he passes on."

The Judge sighed heavily as he closed his desk and walked over to the window. There was a tired expression on his strong, fine features, and his broad shoulders stooped a little with weariness. He was a large

man, not only in stature, but also in his outlook on life and his everyday dealings with his fellows. But this Christmas the demands for assistance had increased to such an extent as to create a problem for his consideration.

As he looked across the street now, a Christmas silhouette stood out in bold relief under a blaze of red and green lights—the Wise Men on their camels following a winding road into Bethlehem.

"The Gift of the Magi," he mused, and his voice held more of discouragement than of joy. "The Gift of the Magi—it is fast coming to be the beggar's passport into our business offices and homes. Some people seem to think that a professional man's purse has no bottom." "If the strings pull easily," smiled Judson, "that is what concerns them more."

"It is a draw," accused Kendrick, "to see who can make the goal first, the charitable organizations or the big-hearted citizen who takes a pride in being generous with someone else's money. I tell you, Christmas is coming to be a racket."

"You're tired," Judson told him. "You've had a hard day in court. Maybe things will look different in the morning."

"Perhaps. But I still suspect that

the old man's case is just another Christmas 'touch.' I suppose, though, I'd better go and see what it's all about. Is the address there handy?"

"Yes, the young fellow left a card this time. Here it is."

"Andre Stevenson," and the Judge looked at the card intently. "Well, Andre, old boy, you're not far from here, so I'll go down at once and find out what your trouble is."

A little later, when Judge Kendrick rapped lightly on the door of a small apartment, it was a gentle voice that called to him to enter, a voice that at once disarmed his suspicions and started a song singing in his tired heart. As he came slowly into the room the owner of the voice looked straight into his face, out of eyes so blue, so earnest, so fearless that he was at once interested and eager to know why he had been summoned.

COMING near the bed, Judge Kendrick looked down on the invalid's pale face and spare, wiry body. The old man's white hair encircled his brow like a halo and his countenance shone as with a great joy. Although the Judge loomed in strength and vigor above the frail man, he recognized the other's superior spiritual force and stood in awed respect before him.

"You sent for me, Mr. Stevenson?" He seated himself near the bedside.

"Call me Andre."

"All right, Andre, what is it?"

"You do not remember me, because we have not met for many years. But our fathers were great friends and because of that friendship I have kept you in mind through the years. I shall soon be going on a long journey," he smiled, as if in happy anticipation. "Before I go my way, there are things I must say to you. That is why I sent for you."

"I shall be glad to do all I can to help you," the Judge hurried to assure him.

"Judge Kendrick," declared Andre, his face lighting up joyously. "I want to share with you my rich blessings." His voice was low and gentle. The Judge leaned forward a little in his eagerness to catch every word.

"Long years ago," Andre went on, "when I lived in my father's home in Norway, your father brought us a great gift. It is that gift I would share with you now."

From a box at his side Andre
(Continued on page 764)

THE COMMON SOURCE OF

i. The Belief in a

SAVIOR-GOD

THE Gospel of Jesus Christ dates even earlier than the advent of man upon the earth. It was instituted by God for the redemption of His children.

Shortly after the expulsion of Adam and Eve from Eden, the Lord revealed to them the plan of redemption and instructed them to teach it to their children.

And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by His own voice, and by the gift of the Holy Ghost . . . and a decree sent forth, that it should be in the world, until the end thereof.¹

The heart of the plan of salvation is Jesus the Christ and the great work which He performed in providing for the redemption of mankind. Even before the world was, He was ordained to be the Redeemer and the Savior of the human family. In due time after Adam became a mortal, he received definite information relative to the mission of the Messiah. An angel appeared unto him and said: "Why dost thou offer sacrifices unto the Lord?" Adam replied, "I know not, save the Lord commanded me." Then the angel explained unto him that "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth," who would come into the world to redeem mankind from his fallen and mortal condition.²

Adam and Eve rejoiced in what they had learned concerning the Son of God.

And they made all things known unto their sons and their daughters. And Satan came among them, saying: I am also a son of God; and he commanded them saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.³

Even though the children of men began at that early date to fall away from the revealed Gospel truths, yet a belief in a "savior" has never been lost by mortals from the time father Adam received the first revelation, to our day. This thread of persistence of Gospel truths—although stretched at times almost to an infinitesimal thinness through evil, ig-

BY
MILTON R. HUNTER

Assistant, L. D. S. Institute of Religion, Logan, Utah

norance, and sins of man—has such tensile strength that it has never been broken; hence one finds human beings, pagan and Christian, reaching up towards God and relying on a "savior" for assistance.

In addition to this persistence of the messianic concept which has filtered outward and downward through the ages from Adam's day, God has renewed men's knowledge of the Savior through revelations to His holy prophets. This became necessary because at certain times during history many of the Gospel truths were changed or lost through apostasies. The Eternal Father has always been so anxious to give His



DR. MILTON R.
HUNTER.

children immortality and eternal life that He has used many avenues through which to inform them that Jesus is the Christ and that salvation can come only in and through His name.⁴ Therefore, most of the races of the earth have had some sort of concept relative to a Redeemer who should save them from evils of mortality. This information may have come to them as a social heritage from the days when Adam and his posterity understood the Gospel principles, or the ideas may have been borrowed from some oth-

¹Pearl of Great Price, Moses 5:58-59; Book of Mormon, Alma 12:28-30.

²Pearl of Great Price, Moses 5:5-9.

³Ibid., 5:12-13.

⁴Ibid., 1:39; Doc. and Cov. 18:22-25; Acts 4:12; Book of Mormon, Mosiah 3:7.

er race or people who had received divine revelation, or the divine verities may have come directly to their prophets from the Lord.

The Nephite prophets believed that God made known the Gospel truths to every race of people according to their needs and ability to harmonize their lives with the divine will. In the words of King Benjamin:

Salvation cometh to none except it be through repentance and faith on the Lord Jesus Christ. And the Lord God hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue.⁵

Alma stated that God is mindful of every people, in whatsoever land they may be.

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have.⁶

Therefore, a certain amount of His word was given in divers ways to the people of India, of Persia, of Babylon; and a great amount of it was given to the people of Palestine, to the inhabitants of ancient America, and to the Church of Jesus Christ of Latter-day Saints in our day.⁷

The above facts are verified by the testimony of prophets in many different lands who claimed that through divine channels they learned of the life and work of Jesus. More than two thousand years before the birth of the Man of Galilee, the brother of Jared saw and conversed with Him. About a thousand years earlier, "Enoch saw the day of the coming of the Son of Man." Nephi, King Benjamin, Alma, and other ancient prophets in various countries also learned through revelation of the work and mission of the Only Begotten.

FROM these purer sources of truth, ideas disseminated outward in every direction among pagan nations. Through a process of religious

⁵Book of Mormon, Mosiah 3:12-13.

⁶Ibid., Alma 29:8.

⁷Ibid., 1 Nephi 17:35; 2 Nephi 28:29-30; 29:7-14.

RELIGIOUS TRUTH



THE BELLS OF BETHLEHEM, RISING NEAR THE SPOT WHERE JESUS THE CHRIST WAS BORN AMONG MEN NEARLY TWO THOUSAND YEARS AGO.

Photo by Adelbert Bartlett.

syncretism, or blending together of religious beliefs, "savior-god" concepts became common property of all peoples. Those groups who remained more directly in tune with God through a succession of prophets—as did the Nephites and Hebrews—retained a more pure and unadulterated messianic hope; while, on the other hand, it was natural for the pagan groups who had obtained information relative to the mission of the Redeemer to project the idea of the Savior (yet unborn) into one of their mythological characters with the claim that the Messiah had lived, died, and had been resurrected and immortalized, thereby assuring the devotees of a blessed life eternal. This conclusion helps to account for the universality of the "savior-god" concept, which universality will now be considered.

The belief in a "savior" is world-old and world-wide. From China in the East to Mexico in the West, throughout hundreds of years before Christ and down to the present time, human beings have built their religious rituals around their concept of a redeemer. Kersey Graves lists over thirty-five different individuals who were worshiped as "savior-gods" before the birth of Jesus,⁹ while, on the other hand, people in several different countries

were anxiously waiting for the earthly advent of a divine deliverer at the time Jesus was born in Bethlehem.

All of the pagan religions which were vital rivals of early Christianity—especially the mystery cults—had their "savior-gods." The Egyptian "Osiris" was claimed to be the Savior of the world, both in his life and death.¹⁰ His devotees believed that he had wrought many noble benefits for mankind while in life, and that through his death he had overcome the powers of darkness.

It was believed that the Greek "Bacchus" or Dionysus, born of the virgin Semele to be the liberator of mankind, was torn to pieces,¹¹ and like the virgin-born shepherd named Attis, was resurrected, immortalized, and deified.¹² Priests of Attis told the worshipers, "Be of good cheer, you of the Mystery; your god is saved; for us also there shall be salvation from ills."¹³

Mithraism, the mystery cult which promised during the early Christian centuries to make itself the universal religion, proclaimed Mithra to be a mediator between God and man—a "savior." He was regarded by his devotees as a divine

⁹Edward Carpenter, *Pagan and Christian Creeds*, 203-204.

¹⁰*Ibid.*, 130.

¹¹Samuel Angus, *The Mystery Religions and Christianity*, 60; Harold Willoughby, *Pagan Regeneration*, 127-128.

being, a humanized "savior-god."¹⁴ Even the Gnostics believed in a redeemer. "Their savior, like the Jewish Messiah, was established in men's minds before the Savior of the Christians."¹⁵

Buddha is purported to have said: "Let all the sins that are in the world fall on me, that the world may be delivered."¹⁶ Even in far-off China, "Tien, the Holy One—one with God and existing with Him from all eternity—died to save the world"; while on the other side of the world in Mexico, "Quetzalcoatl, the savior, was born of a virgin, was tempted, and fasted forty days, was done to death, and his second coming looked for so eagerly that when Cortez appeared, the Mexicans, poor things, greeted him as the returning God! In Peru and among the American Indians, north and south of the Equator, similar legends are, or were to be found."¹⁷

It is easy to understand that the underlying ideas in these pagan "savior-god" concepts came from the Gospel truths as revealed to the holy prophets. For example, the idea of redeemers being born of virgins who had conceived miraculously was prevalent in the ancient world long before the birth of Jesus. Evidence might be cited from religious records of India, Egypt, Persia, Greece, Rome, Tibet, Mexico, and Palestine to that effect.

It is not surprising to find such ideas accepted by ancient peoples when one knows that from time to time God revealed to His holy prophets that the Savior should be born of a virgin. The revelation given to Nephi (600 B.C.), wherein the angel said, "Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh," is by no means the first nor is it the only time that God revealed that truth to the holy prophets.¹⁸ So when one hears that Quetzalcoatl in Mexico was born of beautiful virgin named Chimalman, and that tradition states that Yasoda, the mother of Christna of India, was saluted as "the Holy Virgin, Queen of Heaven," one feels assured that he has found one of the threads of truth which came originally from the revelation relative to Jesus and the virgin Mary, but which later appeared in pagan tradition attached to one of their

(Continued on page 762)

¹⁴Harold Willoughby, *Ibid.*, 143-168; Franz Cumont, *The Mysteries of Mithra*, 1-2; Gilbert Murray, *Four Stages of Greek Religion*.

¹⁵Max Muller, *History of Sanskrit Literature*, 80.

¹⁶Carpenter, *op. cit.*, 130; Josiah E. Hickman, *The Religion of the Book of Mormon*, 185-197; Kingsborough, *Mexican Antiquities*, VI, 1.

¹⁷Book of Mormon: I Nephi 11:12-36; Ether 3:8-20; Mosiah 3:2-17.

The GOSPEL LEAVEN

Among the Chinese in Hawaii

By ELSIE KIM YOUNG YOUNG

SOME of the most active and faithful members of the Church in Hawaii are Chinese. In ward and stake they occupy positions of trust and responsibility, and among their own people they have been constant missionaries. The most hopeful among them look forward to the day when a Chinese mission can be established in the Islands, whence the saving principles of the Gospel can be extended to far-off China, their still-loved homeland.

They recall a January day in 1921, when Apostle David O. McKay, in company with Hugh J. Cannon, stood in a quiet and secluded spot in the heart of the ancient and crowded city of Peking, "The Forbidden City," and dedicated the land and its millions of inhabitants to the preaching of the restored Gospel. The uttered petition for peace, for national stability, for the cessation of pestilence and famine, for the breaking of the bonds of superstition, and for the turning of the hearts of the young to the light of a new day still awaits the hour of fulfillment.

In the meantime, the Chinese members of the Church in Hawaii have not been idle. Individual efforts have borne fruit, and today there are not a few members of Chinese extraction in the Oahu Stake alone. And now, more than a year ago, on June 5, 1938, a first step was taken in the direction of concerted labor among the

Chinese—the so-called Chinese Class was organized in the First Ward of the Oahu Stake. With a membership of thirty-six, this Sunday School endeavor is divided into three age groups—adult, junior, and primary.

Although conducted entirely in English, a class in the mother tongue for those not able to understand English is contemplated. Cottage meetings form an important part of the class projects. On record is the testimony of a friend of the Church borne at one of these gatherings. It is the faith-promoting experience of a woman who, although herself



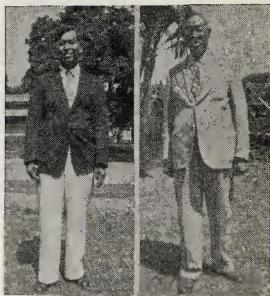
LAU AH YOUNG, FRIEND
TO MISSIONARIES,
ONE-TIME COOK ON
THE CHURCH PLANTATION AT LAIE.

not a member, is the mother of fifteen children who have all joined the Church.

Many of the young people who attend classes are not members of the Church. Most of them come from non-Christian homes. Some have never been taught about God and Jesus Christ, but members manifest a keen interest in the Scriptures and in the life and teachings of the Savior.

It is among the aims of the class

LEFT: ELSIE YOUNG WITH A PAGE FROM THE
GENEALOGY BOOK COMPILED BY HENRY WONG
AN CHANG. READ FROM TOP TO BOTTOM, RIGHT TO LEFT:
RIGHT: ADULT, JUNIOR, AND PRIMARY
MEMBERS OF THE CHINESE CLASS, OAHU STAKE,
HAWAII.



BROTHER HENRY WONG AKI, PRESIDENT OF THE CHINESE CLASS IN HAWAII.
BROTHER KIM FAH CHONG, 76, MEMBER OF THE CHURCH SINCE 1889.

to reach non-members. Especially are the young potential "saviors on Mt. Zion." As members of a race which for generations has kept a careful genealogy, some of them possess records several thousand years old.

PRESIDENT of the Chinese Class is Brother Henry Wong Aki. Hawaiian-born, he was baptized in 1915, and has been successively a counselor in the M. I. A., superintendent of Sunday School, and is today a stake high councilman. With his wife, he has entertained many of the Church leaders on their visits to the islands. Blessed in the memory of this man is the day he made a second trip to China and purchased a home for his mother. On the evening of occupation of the new home, Brother Aki called his family together to offer up a prayer of gratitude for blessings received. It was the first time he had ever prayed in Chinese and in the presence of his mother, a devout Buddhist. The mother was touched. She pondered over it and realized that the Christian religion had done much good to her dutiful son. The upshot was that a few months after his return to Hawaii, Brother Aki received word that his mother had embraced Christianity. Most recent tidings are to the effect that his mother's home is now a haven for war refugees.

Mary Aping Tyau, teacher of the Pohukaina Elementary School at Honolulu, leads the junior department of the Chinese Class. She (Continued on page 762)



SOMETHING DISLIKED

By JACK SEARS



WHEN a man works at something he is not at all fond of, there are several years he can get by with it, say from twenty-five years of age to possibly forty. By the time he is forty-five he is completely disgusted with his job and has shot his enthusiasm into getting a living instead of putting it into building a background for his older years. This man is full of regrets, and wonders why years ago he did not make the jump to the work he could enjoy doing and could do best.

Then the time arrives when he is let out of his position and it's a fair guess to say this man will try his luck at doing something he knows nothing about. Usually failure after failure follows, and the end no one knows.

In contrast with the man who is a misfit, let us show you a picture of the man who knows what he desires to be. The world stands aside for the man who knows where he is going, and it continues to stand at attention as long as he cares to keep going. When a young fellow has carefully taken inventory of himself and after due consideration decided upon what he wishes to be, then that very hour the world begins to stand aside.

In the first place, the young fellow who has decided what he wish-

es to do, has strengthened his confidence in himself because he feels he has chosen the right thing. All of his efforts are centered on one attack and as he works he grows and develops. When people speak of the man who has definitely chosen a certain work, they do so with a feeling of confidence in him, and they help him to make good.

A man who knows what he wants to be is never known as a jack-of-all-trades. A man who is to be a lawyer should not be a lawyer, insurance, paper-hanger man. He should be a lawyer. Such a man can go on and on, and when he reaches forty he is just getting his momentum; at fifty he has built a background; and at sixty he has vision of wisdom and experience to carry him on. This man can keep going as long as he keeps his enthusiasm for his work and faith in himself.

Elbert Hubbard at fifty-nine, the time I saw him last, back in 1914, was more youthful in mind, action, and enthusiasm than many around him of the age of twenty-five and thirty. If there ever was a man who was completely himself, head, heart, and hand, it was Elbert Hubbard. He never thought of birthdays, or holidays, but what he did think of was "To Think." Elbert Hubbard's mother was past eighty years of age when I was at East Aurora, New York, and she was as young in enthusiasm as any one could be, for at that age she was doing what she had done for perhaps fifty years—continuing to collect rare handmade baskets of many colors from every quarter of the globe.

To illustrate why one should be only one thing and in that one thing try to be his very best, I will relate what happened to me. I was a cartoonist on a western paper and, being acquainted with many people, I was called upon once to go and get a photograph from a certain person. A reporter had gone to get the photograph, but had failed. I happened to say I knew the family—had seen the very photo in their



THE WORLD STANDS ASIDE FOR THE MAN WHO KNOWS WHERE HE IS GOING, AND IT CONTINUES TO STAND AT ATTENTION AS LONG AS HE CARES TO KEEP GOING.

family album. I was selected to turn the trick—"Go out and get that photo and don't come back until you do," were the orders. Well, I turned the trick but it took several hours of tactful talk to get "That Photo."

Again the city editor wanted more pictures difficult to get and I was sent to get them, after others had failed. Well, before long I was a photo-chaser cartoonist, instead of just a cartoonist—just a fifty-fifty fellow. The show-down came one day when I was very busy on an important rush cartoon, a live wire idea. When I refused to chase more photos I was fired, but I was still myself—I was a cartoonist and soon got another job and before long was taken back at my old position not as a getter of photos, but as artist.

About the same thing happened on a New York daily, but instead of getting photos I was told by the city editor to write up Victor Herbert's Sunday evening concerts. Besides, I was to do my regular sketches of interest to the public. I refused to be artist and writer-critic, and won out, for I was already doing as much art work weekly as three artists usually do. The magazine editor stepped in and saved the day for me.

On another occasion in working for a large newspaper, I learned of "being yourself." I have never worked for a newspaper (and I have worked for several) without first having an understanding that I would deal with but one man—have but one boss. It was usually the managing editor who passed on my cartoons, but I cared not who it was—there must be only one to give orders.

*When unheralded events bring
Christmas to an isolated Indian
village, you may know that*

IT'S CHRISTMAS EVERWHERE

FROM her station by the sleet-covered window, Marcia reported, "It's turning to snow, now!" Then the panic she was trying so hard not to show, getting into her voice, she cried, desperately, "Oh, what can be the matter? Why in the world don't they come?"

Her blue eyes, accustomed to the endless stretches of desert and far blue mountain peaks, strained to penetrate the grayish white wall of dust and sleet that swirled about the solitary building from apparently all sides at once. All morning the bitter wind had swept across the desert, beating impotently against the stout stone walls of the Navajo Day School; for the school building, long, low, and sprawling, had been made to withstand just such vicious storms as this. For the dozenth time in the last half hour, Marcia glanced nervously at her watch.

"Merciful heavens, Hannah! It's nearly eleven o'clock! How can you sit there as calm as a stone Buddha, and George so late?"

"It's a thirty-mile trip to all the hogans and back, you know," Hannah answered, in her soft, hissing voice, "and the roads must be very bad after it has stormed all night."

"That's just it! And the old bus none too good! Well, if anything happens to those children, that's the official end of Marcia Banning, would-be U. S. Indian School teacher! Not that that's the important thing, of course. It's—well, I'd give a month's salary to see them trooping in, this minute, safe from this terrible storm!"

She glanced again at Hannah's impassive face, wondering how it was possible to conceal one's feelings as these Navajos did. She hoped she would pick up a little stoicism, along with her other acquisitions—if she stayed. Something in Hannah's attitude, as she bent over her sewing, suggested more than mere stoicism, however.

"How do you feel?" Marcia inquired, almost sharply.

Hannah made no reply for a few moments. Then she said, slowly, "I think maybe it come today."

"What! You don't mean—?



Merciful powers, Hannah, what are you talking about? I thought you said it was two weeks, yet!"

"Yes. It iss two weeks. But I think it come today. Maybe it think Christmas pretty good time to come!"

"It would be!" said Marcia, "a grand time, under the circumstances!" Distractedly, she peered through the whitened window. "Well, the minute George gets here, we'll have to start for the Agency. Or wait—I can't go! I'll have the children on my hands! George can't take them home again—we can't wait for that. Oh, why did it have to be today? Seventy miles in that old bus through this storm will kill you—but there's nothing else to do!"

THREE was the sound of a closing door and the stamping of feet in the cement-floored entry. "Why, there they are, now!" she exclaimed, joyfully. "Why didn't we hear the bus, it's usually so noisy?" She ran from Hannah's room through the schoolroom and jerked open the hall door. George Santana, Indian bus driver and husband of Hannah, came wetly in, followed by ten dripping, shivering Navajo children. He was supporting one limp arm with the other, and his face was drawn with pain.

"Brokel!" he answered Marcia's look, laconically. "The bus she get stuck and the engine quit on me. I break her, cranking."

By ESTELLE
WEBB THOMAS

"Run into your dressing-rooms and get into your dry clothes," Marcia heard herself saying, through the tumult of her thoughts. The children turned silently to obey, but little Thomas Say-it's-not-so hesitated, turned round, brown eyes on her, a white smile splitting his dark, elfin face. "Wid-out de baf?" he inquired incredulously.

"Yes, yes! George can't see to you boys bath, now, and I must fix his arm and can't help the girls. Just put on your school things. You can wash your faces and hands and clean your teeth!" she called after them, as they trooped into the dressing rooms, glad of one day's respite from the daily bath and general purification that changed them, for a few hours, from little hogan savages to American school children.

Marcia was in the midst of dressing George's arm when the telephone rang. The precise voice of the school superintendent at the Agency came dimly over the wire. "Miss Banning? Did you receive my letter?"

"Why, no, Mr. Franklyn," Marcia politely explained what he knew as well as she. "We get mail only on Saturdays, when George goes to the Agency. Was it—"

"Very unfortunate, very!" The superintendent's voice assumed it was by preference Marcia received mail but once a week. "I notified you that, through a combination of circumstances, Miss McIntosh, of the Department of Indian Affairs in Washington, would be with us for the afternoon only. She particularly desired all day schoolteachers to be present at the meeting she will address!"

"But, Mr. Franklyn—"



"Listen, Miss Banning," the superintendent's tone was impressive; "it may be inconvenient. Probably it is storming there, as we are having a snow squall here. But, I repeat—your presence here is positively required!"

"But, Superintendent—"

"Another thing, Dr. Vaile wishes me to tell you that that patient must be in here not later than tonight, as the hospital is full of important cases. He positively cannot make a hurry-up trip that far out on the reservation at this time. As you doubtless know, Dr. Weston has been called East, and Dr. Vaile is very much overburdened. Otherwise," his voice began to fade, "you will be held accountable for her safety. We sincerely hope, Miss Banning, you will not have to be reported for insubordination—" His voice died away completely on the last syllable and Marcia shook the receiver, frantically.

"Mr. Franklyn! Mr. Franklyn! Can you hear me?" Presently, with the calmness of despair, she hung up. The telephone was dead as a dodo.

"Well, I've got to get hold of myself!" was her first coherent thought. "No use worrying about my job, any more. I won't have one when this school term is over." She recalled the superintendent's reluctant consent for her to try this isolated day school.

"It's a man's school," the superintendent had said briskly. "You could never handle it in the world! Why, it's seventy miles from here, and a hundred miles from the nearest railroad, and the only other white person there is the trader!"

"What's the matter with it, besides loneliness?" had demanded Marcia, her fighting blood up. She would not trail ignominiously home after all her big plans! There must be a place for her.

"The Indians. They are least civilized of any on the Navajo reservation. They have it in for all government employees—consider the traders their only white friends."

"But why?" Marcia had persisted. "Don't they appreciate what the government is doing for them? The schools, the hospitals—"

"Not at all!" had said the superintendent, grimly. "Not those in that district! They resent the govern-

ment's new sheep and cattle reduction law, which was passed in an effort to save the range, and retaliate by refusing to send their children to school. There are only twelve or fourteen attending there, now, though we have to employ a teacher, a housekeeper, and a bus driver. And you should know," he had added, "teaching would be the smallest part of your duties."

Marcia had looked bewildered, and he elucidated, "The school is a community center. The adults have free run of it. That's where your trouble would come in. They come to wash in the school laundry, bake in the school stove, bathe, if the spirit moves them, in the school bath tubs—and you must encourage it. We can't afford to keep a doctor and nurse at the smaller schools, and you would have to dispense medicine, go to hogans at call, attend to wounds, treat eyes—"

"I still want to try it!"

"Well, since you haven't your permanent appointment yet—" The superintendent was delicately suggesting that, since she was on probation, if she wanted to make a flop of her first school and lose out, it was her own funeral.

"A doctor and field nurse will make you a visit soon, and instruct you in the treatment of trachoma, which is the most important of your medical duties," the superintendent had told her as she climbed into the bus beside George, whose acquaintance she had just made, for the seventy mile ride to Nakai-bito. He had added hollowly, "Goodbye, Miss Banning, and the best of luck!"

"I want to wish you good luck, tool!" said young Dr. Vaile, appearing suddenly beside the bus, an inscrutable expression in his dark eyes. "You'll need all you can get!"

His grave face and warm hand-clasp had haunted her for most of the journey across burning desert, over steep mountain pass and down steeply again into lower, hotter desert land. "I hope there'll be plenty of sickness down my way, this year," she had thought, and amended her inhuman wish with a wry smile, "of a perfectly painless sort, of course!"

Her mind rushed on now, to that first embarrassing visit from Dr. Vaile. She had wanted to appear so much at ease, so efficient in this difficult position, to show the doctor his fears for her were utterly groundless. She thought, viciously, "It was that field nurse. She made

(Concluded on page 757)

A TERRIBLE SENSE OF LONELINESS AND TERROR OF THE UNKNOWN BESET HER. SHE HAD A SUDDEN REALIZATION OF HER POSITION, THE ONLY WHITE PERSON WITHIN A RADIUS OF SEVENTY MILES!



R.F.B.

CITY of SILENCE

*Golden, perhaps—but
not the silence that
never ends*

PICTURE to yourself a city of some 60,000 souls, right in your midst, sans telephones, radios, talkies, musicals, singing canaries and all manner of sounds which delight or disturb the ear—a city peopled by representatives from every state in the Union, perhaps a few from your own home town—a city where there is one common bond of mutual understanding, where identical problems exist in nearly every household and world topics and home happenings are discussed pro and con, albeit in silence.

And yet this is no figment of an imaginative mind, nor is there anything ghostly or mysterious about this city. The people are real, red-blooded Americans, normal in every respect save that to them the privilege of hearing is denied. They represent the entire totally deaf population of this country; if gathered together the result would be an interesting community of their own, markedly different in many ways from any other.

Such a city is possible of realization, in fact has been considered at one time in the very halls of Congress, but it would not be practical or socially and economically sound for sundry reasons. However, since each deaf person figuratively dwells in his own miniature sphere of perpetual silence, a conglomeration of the 60,000 individual spheres in a theoretical city makes it possible to visit at close hand and to acquaint oneself with the various aspects peculiar to the soundless, echoless world of the deaf people. In such an environment you may give your long-suffering ears momentary rest, far from the screech of brakes, scream of whistles, raucous shouts, din of moving traffic, neighborhood noises.

I think I am qualified to act as your guide. My credential card reads: Totally deaf for the past thirty-six years; affiliated with state and national organizations of the deaf; always active in promoting the welfare and improving the lot of my fellow people.

As we enter the city I ask you to consider its people as normal beings, no different from your own friends

By ARTHUR G. LEISMAN
*President, Wisconsin Association
of the Deaf*

initiative, sensitiveness, and personal desires. Here moves that long parade of human emotions which make or mar a man—love and hatred, joy and sorrow, humor and tragedy. Here, too, life exacts its demands; here fate rules with a whimsical or calloused hand, and save for the fact society's cynical attitude toward the deaf people has created problems beyond their control, they are perhaps a more contented, more aggressive class of handicapped people than may be found elsewhere.

The residential district, you will observe, is architecturally less imposing than your own, perhaps, a comparatively few fashionable homes being in evidence. This is explained by the fact that the door to opportunity and wealth does not swing wide to deaf people.

All along the spic and span streets we see parked or moving cars; people conversing with each other in the sign language; tiny feet hurrying home from schools for the deaf. Yonder, above the treetops, loom the ancient towers of Gallaudet College, the only university for the deaf in this country. In its halls the deaf students are trained for tomorrow's leadership among their people.

Those doorbells arrest your attention and you wonder. Let us step inside a typical house for a moment. The kindly, clean-garbed housewife

greets you pleasantly with a silent courtesy and a come-in hand. How did she "hear" the ringing bell? See those tiny electric lamps in the front room and kitchen? They flash on and off when you press the outside button. Or there is a trained dog which notifies the household of imminent callers after the fashion of dogdom.

Come into the bedroom; note this contraption: in the dark winter mornings an alarm clock is of no use in arousing deaf sleepers. So they have the alarm winding key so connected with this device that when the alarm goes off it releases a weight which in turn tilts a slab of wood with sufficient force against the bed to wake the occupant. Some of the homes have a cord tied to the key and attached to the bedroom wall switch; when the alarm buzzes it automatically pulls the switch down, flooding the room with light.

How does a deaf mother know when her baby is crying in the dead of night? She usually places baby's crib right against her own bed. Whenever baby takes a notion to wake up and cry he usually exercises his arms and legs sufficiently to cause the crib to vibrate against the bed, thus waking the mother.

This typical home we are in has no musical instrument, no radio, no telephone. But other entertainment paraphernalia is in evidence—game tables, ping-pong outfit, projectors, and if we care to examine the contents of the wastebasket we are likely to come across ticket stubs brought back from athletic games, parties, home-talent shows, dances. Yes, the deaf do dance reasonably well, depending for their sense of rhythm on the feel of vibrations from the bass drums and pianos of your own world.

MERGING from the home we just visited we look at the street sign and discover we are on Helen Keller Street, so named in honor of the world-famous deaf and blind woman. A block farther we come upon a dejected young lady sitting alone, chin in hand, on the doorsteps of what might be called the ruins of

(Continued on page 756)

Greetings . . .



Left to right: Joseph J. Cannon, First Assistant Superintendent; George Q. Morris, General Superintendent of the Young Men's Mutual Improvement Association; Burton K. Farnsworth, Second Assistant Superintendent.

THE YEAR wanes. Soon we will be writing 1940 and into history will have passed this strange and troubled decade. The New Year will commemorate the hundred and twentieth anniversary of the great vision that opened this dispensation and the hundred and tenth of the organization of the Church.

Before we reach that time—when we look backward in contemplation and forward with hope—we are to enjoy the delightful festival of Christmas, which we accept as an appropriate time for all believers in the divinity of Jesus the Christ to rejoice together that He came into the world.

In accepting Christmas we do so heartily with all its associations: cheer and laughter, anticipation and surprise, gifts, visiting, and music, bright fires in the hearth, the yule log of ancient times burning merrily, the joys of childhood. By forethought we can accentuate all these and perpetuate unto them all of their deeper and sacred meanings.

To Mutual Improvement members the activities of Christmas should be congenial and freighted with all the deeper joyousness that comes with living a fuller life for ourselves, and helping others to find finer compensations in living. The genius of our work is to broaden the field of happiness, to sweeten social relationships, to make people feel the drama of common things, and to glorify life.

It is also our privilege and assignment to cultivate faith and testimony in the life and work of Jesus Christ, so that the deeper significance of the day has its place in our program and our desires. Into our carols and our rejoicing should enter the sweet influence of our loving Savior. Some time in the day should come thoughts of His measureless gifts to us, the gift of the resurrection, the gift of the forgiveness of sins, the gift of His perfect example in the hard experiences of mortality. In our prayers we should utter our gratitude to Him and the acknowledgment of our unpayable debt.

On this happy occasion we express to you workers in the Mutual Improvement Association our appreciation for your faithful work during the year now drawing to a close and our hope that great joy will come to you in future responsibilities.

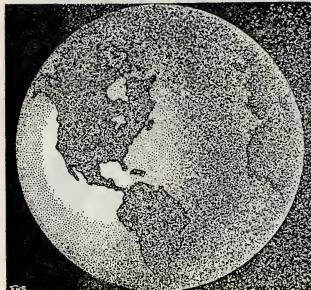
May the spirit of our Savior be with you to touch your hearts and give you joy in the holiday season before us and forever.

*From the General Superintendency of the Y. M. M. I. A.
and the General Presidency of the Y. W. M. I. A.*



Left to right:
Helen S. Williams,
First Counselor;
Lucy G. Cannon,
General President of
the Young Women's Mutual Improvement Association;
Verna W. Goddard,
Second Counselor.

CAN THE EARTH EVER BECOME *Overpopulated* ?



MANY minds have been agitated over this question—if indeed it can be estimated with any degree of accuracy. Malthus, of England, more than a hundred years ago predicted that in less than a century the population of the earth would normally increase to such an extent that there would not be room for all. In reality, the number of the world's inhabitants has grown more rapidly than was prophesied at that time. The decrease in infant mortality and the control of epidemics, despite wars and the heavy toll of accidents, increased the earth's population from six hundred million in 1800 to nearly two thousand million in a century. The inhabitants of Europe alone increased from one hundred seventy-five million to five hundred million. Moreover, the yield of the land has increased in greater ratio, and the ease and speed of modern transportation, facilitating international commerce, make it possible, according to statement of Burgdorf, that the earth can accommodate six to eight thousand million persons without exhausting its resources; and with our increased knowledge of the laws of nature and improved methods of cultivation, its possibilities are yet unsuspected.—*From the California Department of Public Health Bulletin.*

What Chance

DOES THE AVERAGE BOY AND GIRL HAVE?

By ARTHUR G. TAYLOR

TOBACCO—LIQUOR

THE TWIN NARCOTICS OF FASHION

Must our children be entrapped while yet in their youth, in an enslaving habit that will force them to pay ever-increasing daily financial tribute to the tobacco and liquor trusts?



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- Newspaper Advertising
- Billboards
- Electric Signs
- Street Car Ads
- Window Displays
- Store Sales
- Radio Broadcasting
- Popular Slogans
- Paid Testimonials
- Birthday Letters
- Free Samples
- Popular Novels
- Short Stories
- Screen Stars
- Comic Strips

MOTIVATING APPEALS ("Satisfaction Guaranteed")

- Pride
- Friendship
- Social Prestige
- Power to do
- "Growing Up"
- Leadership
- Hero Worship
- Protection
- Fear of Ostracism
- Success
- Cherished Associations
- Comfort

- Pleasure
- Patriotism
- Humor
- Sentiment
- Taste
- Beauty
- Sex Charm
- Ideals
- Culture
- Example and Imitation

ORGANIZED INFLUENCES OF SOCIETY

(*Combined Forces of Suggestion, Command, and Threat of Punishment*)

- DIRECT INFLUENCES
 - "Be a Good Sport"
 - "Can't You Take It?"
 - "Don't Be Odd"
 - "Why Be a Sissy?"
 - "Try It Just Once"
 - "Do Anything in Moderation"
 - "Don't Spoil the Party"
 - "Forget Your Troubles"
 - "Everybody's Doing It"

INDIRECT INFLUENCE

- Example of Social Leaders
- Served at Dinners—Banquets
- Friends at the Bar
- Sees Pal Smoking
- Society Column Write-Ups
- Fashionable—Up-to-date
- An Old Family Tradition

RETALIATION MEASURES

- The Butt of Ridicule
- Left Out of the Party
- Given the Cold Shoulder
- Lied About
- Blamed for Others' Mistakes
- Not Invited to Date
- Special Favors Withheld

Are we giving them a square deal? Should they not be shown the other side of this vital matter?

Reprinted from "The Narcotic Review," by request of Anti-Liquor-Tobacco Committee

ONE SMALL DUTCH BOY ARRIVES

JUST after the turn of the century, in the early nineteen hundreds, a group of converts was enroute to Utah. There were Swiss, Danes, Dutch, and English, all under the charge of one big brother missionary, who had his difficulties.

It will ever be that no matter how heterogeneous the group, one or two will stand out from the others for something or other, which brings us to Peter.

A wide-eyed, eager boy of thirteen is always interesting, but when he wears trousers much too short, and a "cup and saucer" Dutch hat, his pride and joy, he becomes a specimen. Also, Peter could mutter a little English, which almost caused his downfall. The little girl in the case was blond and Swiss. She greatly desired a slice of bread and jam.

The train pulled into Buffalo very early in the morning, and Peter understood the conductor to say that they would be there fifteen minutes. He promptly alighted to get the little girl her bread and jam, but when he found the lunch counter it had not yet opened.

The disappointed boy sauntered back to the train, but—what was this? The train was moving! It was going without him! It was gaining speed! Without a second thought, Peter ran after it—he raced, more of his long legs showing below the short trousers every minute, and the lovely round hat clutched tightly over both ears. One small Dutch boy faced the overland express train headed for Chicago. The train seemed neither to know nor to care, but the scattered group at the station howled with laughter at the absurd little figure.

From the observation platform a mother, surrounded by sympathetic friends, held out her hands as though to reach through space and help her son—which she did—not physically, but spiritually:

"Dear Father in Heaven, I cannot go without him. Please, I beg



A SHORT
SHORT
STORY

By

LEONE AMOTT ROSE

you, let the train stop. Dear Father in Heaven, please—"

And the train stopped. It seemed that a thousand eager hands reached down to pull the boy aboard. The mother wept and thanked God.

Up in the engineer's cabin, one big brother missionary mopped his brow. "How can I thank you?" he gratefully asked the man at the controls. The burly fellow reached over and shook his hand.

"If you kin risk yer life climbin' frum a coach to me engine, sure'n I'll stop me train fer yer little lad any old day."

The missionary breathed a prayer: with the Lord's help he'd get this crowd safely to Salt Lake.

*"And I saw
the dead—
small and great,
stand before God"*

(Rev. 20:12)

By A. L. ROGERS

TODAY I witnessed the last rites of a good man. He was brought to his final resting place by a military escort. A bank of beautiful flowers was piled high on one side—on the other stood a line of soldiers. A metal casket held the remains which would soon be lowered into a cement box covered by a cement lid. A prayer of dedication was offered by a friend; then a military officer dressed in a striking uniform read a short military service over the grave of his departed companion. The soldiers fired twice over the body. Then all went their several ways.

The whole thing was short, quiet, and beautiful. Everything was beautiful. The silent city where the dead lay was one continuous field of green. The live city below it was humming with busy life. The valley beyond lay quiet. A river ran through the center. The low hills and snow-capped peaks completed the picture. Then I thought of the words of the poet, that run like this:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike th' inevitable hour:
The paths of glory lead but to the grave."

—Gray's "Elegy."

Another scene came before my eyes from one of my yesterdays. I was traveling with my friend Abe Bowman (Abraham) on a lonely trail. On the frontiers of a neighboring state we found a dead man lying at the side of the road. He had been murdered in cold blood, shot in the back of the head while he lay asleep, by an ex-mail driver, to avenge an old grudge.

The sun and the flies had done their work. The scene was almost intolerable, so much so that when we attempted to load him on our wagon, Bowman, though a heavy, strong man, nearly fainted. I said, "Come alive, Abe, we must see this thing through. We can't leave him here."

We finally got him loaded and took him to a lone mail station occupied by one man. We three dug a shallow grave, rolled him in blankets, and lowered him down the best we could—no flowers, no coffin, no service—and there he lies. Then again I thought of the words of the poet:

"Here rests his head upon the lap of Earth
A youth to fortune and to fame unknown."

The highway and motor car have long since left that lonely spot looking out over a wild country. But there will come a time when these two men, the high and the low, will stand before God to be judged.

EMBOSSING BIBLES FOR THE BLIND

By C. F. GREEVES-CARPENTER

TO be deprived of the Bible, of general literature, and magazines would indeed be terrible; we would feel isolated and robbed of a vast store of happiness. Yet such was the fate of all blind people until the middle of the nineteenth century, for up to that time they were dependent on the kind thoughtfulness of their friends and relatives to read to them.

The first inkprint edition of the King James' version of the Bible made its appearance in 1611, but it was not until several years later that experimental work was undertaken to produce some system of raised letters by which the blind could read through their sense of touch.

Nothing very definite was achieved until John Allston of Glasgow designed a system of raised Roman letters in which the Gospel of St. John was published in 1832. This was the first book of the Bible ever to be issued for the blind in England, but it was not until eight years later that the complete Bible was published.

Experimentation at that time was also progressing in the United States, and in Boston the Perkins Institution for the Blind, working in conjunction with the American Bible Society, developed the "Boston Line Letter" and all the books of the Bible were printed in that type in 1844.

To a Frenchman, though, belongs the credit for developing a system which has since become universal. Louis Braille, himself blind, became a teacher of the blind, and in 1829 he perfected a system of raised dots, based on the domino, which could be both written as well as read by the blind. This was not officially adopted in France until 1854, two years after his death. Later it was modified for use in English, becoming known then as English Braille. In 1860 this system was introduced in America by one of the trustees of the Missouri School for the Blind and, with modifications, it became known as American Braille. In

1917 the system became standardized so that it is adaptable to practically any language, and is the only method now taught in the elementary schools for the blind.

The Braille "cell," as the six dots are termed, provides sixty-three combinations which form the alphabet, all punctuation signs, contractions, suffixes and prefixes, notations for mathematics, chemical symbols, and music.

Three grades of Braille have been developed in America since its official adoption. Grade One employs only the characters for the letters of the alphabet, punctuations, and numerals and is the most simplified form. Grade One and a Half has a limited number of contracted forms, such as a sign for "and," "the," "of," etc., but Grade Two is a highly contracted form.

SPECIAL paper is necessary for Braille books. A twenty-eight pound sulphite or rag content paper is first dampened to its saturation point, and the embossing of the Braille dots is done while the paper is in that condition. Allowed to dry, the dots harden and will withstand considerable reading before they wear down to a point where they would be illegible.

Braille type can be set just as quickly as with ink copy, and proof can be as easily pulled and corrected as with inkprint work unless the error is a lengthy one of omission.

In 1920 the Universal Braille Press, which was acquired in 1934 by the Braille Institute of America, Inc., entered the field of embossed printing for the blind. The founder of the Institute, Mr. J. Robert Atkinson, lost his sight at the age of 25 when working as a cowboy in Montana. When that misfortune overtook him, he found that the literature which was available for the blind was of a quite limited nature. Mr. Atkinson then enlisted the aid of a sighted person to read scientific works to him which he transcribed on a Braille typewriter.

Nearing the end of a long treatise, he met Mr. and Mrs. John M. Longyear of Brookline, Massachusetts, and they were so impressed with his industriousness and his indomitable spirit that they offered him \$10,000.00 with which to establish a printing house for the blind. In addition to the capital amount, they guaranteed him a salary for the first five years.

The organization which he founded is dedicated to the social, industrial, and literary advancement of the adult blind, on a non-profit, non-sectarian basis. It sponsors the printing of books and magazines in Braille and Moon type; it maintains a free lending library, and gives free instruction in reading and writing Braille and in the reading of Moon, and in typewriting.

In the early days, Mr. Atkinson searched the country over thoroughly, but could not find any adequate Braille printing machinery available. Nothing daunted, he set to work with the aid of a mechanical engineer to develop and construct a stereotyper which has considerably raised the standard of Braille printing, for it permits embossing on both sides of the paper, so fine is the adjustment or registration of the plates. This system is known as *interpointing*, and as soon as one side of the page is embossed, the plate is mechanically reversed and shifts into proper position for interpointing on the reverse of the page.

THE Braille Bible Society, a distinct corporate entity, is housed in the same building as the Braille Institute of America, but Mr. Atkinson is manager of both and a member of both boards.

The Society is a non-profit, non-sectarian institution, chartered under the laws of California to supply the King James' version of the Bible free to the blind, or at the least possible expense to them, commensurate with available funds in the Society's treasury. The Society distributes the Bible at the special

rate of \$1.00 a volume to blind people in Canada, New Zealand, Australia, England, Scotland, France, Italy, Spain, the Philippine Islands, Hawaii, South Africa, India, Egypt, and the United States. The non-profit distribution cost of Bibles distributed by the Society averaged over \$170.00 in 1934 for the complete Bible. Naturally there are comparatively few who could afford to pay this sum; so, owing to voluntary contributions, the Society adopted the policy of supplying the Scriptures without cost to those unable to pay, and to those better situated at the low price of \$1.00 a volume. To date, the Society has distributed to blind Bible students over seventeen thousand volumes. By special Act of Congress, the United States Post Office aids in the distribution of all literature for the blind by allowing such books to circulate to and from libraries for the blind without charge through the U. S. mails. A recent amendment to the Postal laws makes possible a special rate of one cent a pound on Bibles for the blind when sold at cost or less, or to be mailed free when given to the blind. Formerly it required about \$18 postage to send a complete Braille Bible in 21 volumes from Los Angeles to a blind reader in New York. Now it will go for about \$1.35 postage, or free if it is a gift.

In 1927 the Braille Bible Society published the first King James' version of the Bible in Braille interpointing. The complete Bible has, therefore, been considerably reduced in size, though it is still tremendous when compared with an inkprint copy on India paper, for it comprises twenty-one volumes and weighs seventy-two pounds.

There are over 120,000 blind persons in the United States alone who would be without the joy of reading and correspondence had it not been for the inventive genius of Louis Braille, but many of them would still be without the pleasure of books had it not been for the development of another system in 1847 by Dr. William Moon of Brighton, England.

Dr. Moon, totally blinded at 21, based his system on raised angular letters similar to Roman characters, with numerals somewhat like the Arabic ones. His system, known as Moon type, is not adapted for correspondence, and is only in use for printing. Books and magazines in Moon type find much favor with

the elderly blind who seem not to have the highly sensitive nerves in the tips of their fingers which younger people possess. Reading by blind people is, of course, done by passing the tip of the index finger over the embossed lines. When a person is very adept he can read more quickly by using the tips of both the index and second finger.

The characters in the Moon type-raised alphabet are of great simplicity and, being angular in outline, most of them are recognizable at a glance by a sighted person.

All Moon type literature was produced in England until recently. The Braille Institute of America has now equipped its plant so that Moon type books and magazines could be published in America, and improved the method of reading so that the lines run from left to right as in inkprint books. The English volumes,

HIGH HOPE

By ORVAL HAFEN

PRIMARILY, all the activities of the Church are expressions of the conviction that the principles of Christianity are the only saving forces in the world; that no man can be counted a success who does not have faith in God, who does not take sides *aggressively* for the right, who does not make a conscious effort to develop spirituality, who does not believe in the worth of souls and in the soundness of the ideal of service above self.

Religion is an expression of these convictions, and the Church is the vehicle which translates them into activity. These convictions would not survive in society without the Church, nor in the individual if he did not become and remain active in the Church, and so, in spite of the time and the effort it requires from those who are called upon to man it, in spite of its mistakes, in spite of the human frailties of its leaders, in spite of the listlessness and indifference on the part of many of its members, in spite of the discouragements which often beset those who work in it, in spite of all that can be said against the Church and its leaders, it is yet our only hope in a muddled world. We must believe in it, and we must continually give it our best efforts in the high hope of making a reality its dream of a better world.

however, are printed so that the text runs from left to right on one line and from right to left on the next, a practice which requires the reader to work back and forth. The Institute has also developed an interlining process by which Moon type for the first time could be printed on both sides of the paper. This naturally makes the volumes less bulky, and is a considerable saving in expense.

The American Bible Society distributes the Bible in Moon type, which is embossed on one side of the paper only, by the Moon Society, Brighton, England. The complete Bible comprises fifty-eight volumes, weighing one hundred and ninety-five pounds.

A SPLENDID feature in binding all books for the blind, and one which might well be adopted for all book binding, is that there is a book-marker bound in with each volume. The title is embossed on the outside cover at a point where the fingers would naturally rest in removing a volume from the bookshelf.

The Braille Institute of America issues three magazines for the blind: "The Braille Mirror," "March of Events," and "New Moon"; the two former are in Braille and the latter is in Moon type. It also prints a number of secular and religious journals under contract for various agencies.

Considering the great value of literature in the spiritual and temporal education of the blind and in their rehabilitation, there is, without doubt, nothing so important to the physically blind as good Braille and Moon type literature. Various organizations such as state libraries, etc., maintain teachers to help educate the blind in the art of reading Braille dots and the more simple Moon type.

The progress which has been made in the present century in the art of preparing literature for the blind is truly remarkable. The development of the "Talking Book" in 1934, by which whole books could be recorded on specially designed and timed records, was a further step forward which will prove of inestimable value not only to the blind but to those who, by reason of their work, must conserve their eyesight. When the complete Bible has been transcribed to the "Talking Book," it will bring joy and gladness to the hearts of thousands.

Homing

CONDUCTED BY MARIA C. JOSEPHSON

give the Children Books for CHRISTMAS

MATEO AND LOLITA

(Burr Durfee and Helen and John McMorris, Illustrated, Houghton Mifflin Company, Boston, 1939. 63 pages. \$1.25.)

IN THIS book, the authors have a true story to tell in word and picture. The pictures, which are actual photographs, tell a poignant story of old Mexico, her customs, her landscapes, and her peoples. Through the experiences of these two little Mexican children, children in other countries will find their own horizons broadened. One feature of the book to be especially commended is the list of difficult words which have been correctly pronounced.

VAL RIDES THE OREGON TRAIL
(Sanford Tousey, Illustrated, Doubleday, Doran and Company, Inc., New York, 1939. \$1.00.)

REVIVING the stories of the covered wagon trek across the great plains, this tale of Val, his sister, Matt, and their parents, Mr. and Mrs. Adams, stirs the blood of descendants of pioneers whose ancestors forded rivers, braved Indian dangers, buffalo stampedes. However, the real hero of the whole story is the pint-size mule, Jinny.

COCK-A-DOODLE-DOO
(Written and Illustrated by Berta and Elmer Hader, Macmillan Company, New York, 1939. \$2.00.)

THIS story of Little Red, a chick hatched with some ducklings, takes him through the adventures of getting to little chicks just like him. He had to pass through the woods where the black crow, the owl, the skunk, the raccoon, and the fox would have made quick work of him, if he had not been wise enough to hide.

A PONY NAMED NUBBIN
(Martin Gale and Margaret Van Doren, The Viking Press, New York, 1939. 74 pages. \$2.00.)

WHEN a Shetland pony is born in the cold March weather, her life is largely a matter of chance. But Nubbin was found by the two children of the farm, carried to shelter and given care by a veterinary. Nubbin was doomed to be a small pony because of the time of her birth. Sue, the little sister, learned how to manage her and Nubbin remained in the family.

KATE FARLEY, PIONEER
(Written and Illustrated by Esther Waite, The Viking Press, New York, 1939. 82 pages. \$1.75.)

GLADLY we welcome any authentic story of those days nearly a hundred years ago, when covered wagons made their slow, hazardous journey over the little-known prairies. This story, told often by Kate Farley to her own children, was not being remembered by her three great-granddaughters. Several years ago, she



wrote it for their benefit without thought of its being published. But other young folk and many parents and grandparents will be happy to obtain this story, now that it is printed.

Kate, the oldest in a family of six, had her particular assignment of watching for wolves and helping keep the livestock safe. The Farley family had its share of experience with cholera, Indian trouble—which usually was occasioned by the whites—and the heat. Kate's pony Pet is one to dream about.

THE TRAIL OF THE BUFFALO
(Rutherford Montgomery, Illustrated by Kurt Wiese, Houghton Mifflin Company, Boston, 1939. 218 pages. \$2.00.)

SINCE Sun Eagle, son of Chief Little Elk, was the first to see the white bull buffalo, the medicine man assigned him the task of bringing the white robe to the tribal lodge. Sun Eagle's adventures in search of Hump led him into captivity among the white soldiers, into storms, into hunger. Finally, however, Hump, much to Sun Eagle's joy, was released in a fitting way—and all boys and many girls will be glad to have read the story.

S. O. S. GENEVA
(Richard Plant and Oscar Seidlin, Illustrated, The Viking Press, New York, 1939. 246 pages. \$2.00.)

WHEN Karol Markinka and Gregg Skodin were sent to Switzerland from their Rumanian home, which had been washed away by a flood, they just began to understand the true meaning of cooperation among nations. Although the book is a child's book, it has much food for thought among adults who are eager to learn how peace can be incorporated among nations. How they became acquainted with children from all over the world, and how those other children helped them in their problem make delightfully provocative reading.

A GIRL WHO WOULD BE QUEEN
(Eric P. Kelly and Clara Hoffmanowa, Illustrated, A. C. McClurg and Co., Chicago, 1939. 201 pages. \$2.00.)

THIS story and diary of the young Countess Krasinska makes doubly interesting reading when we learn that the material is historical and that research has been carefully instituted in order to create an authentic background. Francois Krasinska, whose marriage to the crown prince of Poland should have entitled her to become queen of that country, forfeited the crown both for him and for herself. Although she clung to the slender hope that a united Poland would recall its own, when she learned that the Duke of Courland wanted her to assume the title of wife, (Continued on page 738)

POEMS BY YOUNG WRITERS

THE LIE

THEY pinned four medals across my breast:
Beribboned and shining, polished with
blood.

That was an honor everyone said:
Four medals, four sons, all laid to rest.

The eldest was tall, laughing, and golden;
The youngest was dark, with serious eye;
The others were twins, playmates and com-
rades;

Four medals an honor—God, what a lie!

Red paper poppies on dirty street corners,
A tired hand holding pencils and laces.
They should have honors, I'm only the
mother;
Four sons, four medals, four lifeless young
faces.

—Barbara Parrish, Age 19.

THE STARS IN WINTER

THE stars are very pretty now.
They shine so bright and high.
I think that all the flowers I loved
Have gone up to the sky.

—Ethel Darlene Bronson, Age 5.



THE PICTURE OF A SHIP

I SAT and watched the ship,
And through the sails I saw
Far lands not known to me:
Japan and Africa.

I sailed by Mandalay
And fought in Borneo;
I passed Magellan's Straits,
And into blinding snow.

I explored unknown lands,
And chased off pirates, too;
I crossed the seven seas—
I and my spectre crew.

I weathered fiercest storms
And dived right into war;
I barely escaped death
On a lonely sand-bar.

I dreamed of mystery,
Love and all of the rest;
I had an Indian tattoo
Inscribed upon my chest.

I landed on bare isles
Where earthquakes shook beneath;
I died, and o'er my grave
Was placed a rosy wreath.

I found the adventure
I thought my child's mind craved
In that great pictured ship
As she the breakers braved.

—Elaine Stevens, Age 15.

TWILIGHT

TWILIGHT is a drowsy elf
Sleepy-eyed at close of day.
From his pockets treasures fall,
Garnered from fairies blithe at play.

A thread of silver unheeded, falls;
A web of crimson, a net of gold,
A misty haze and a bag of dreams
Slip unheeded from 'twixt each fold.

Then the world is dreaming in beauty
And stars begin to glow—
The earth is hushed to silence
As a reverent moon bows low.

—Jean Jones, 17.

I CAN TELL

I CAN tell when Thanksgiving is near,
For on the shed a turkey I can hear.
He acts as if he would like to say,
"Thanksgiving isn't far away.
So I'll gobble, gobble while I'm here,
For the Great Feast is very near."

I can tell when Thanksgiving is coming,
For in the kitchen my mother is humming,
Making pies and chocolate cakes;
While in the oven the turkey bakes.
An odor of cooking is in the air;
And pies and goodies are everywhere.

I can tell when Thanksgiving is close,
For of company, we have an overdose!
There are Grandma, Grandpa, aunt and
cousin!
All from the city they come a buzzin'
To join us in offering Thanksgiving,
And it's then that life is worth living.

—Manola Jones, Age 13.



THE PIED PIPER WIND

ONE autumn night when the moon shone
bright

Way up in the star-studded sky,
All the autumn leaves said hello to the
breeze
And to the trees they said goodbye.

The trees swayed and moaned and bitterly
groaned.
But the breeze sang the Pied Piper's song;
And then it would laugh at the trees in the
wrath

As the leaves all fluttered along.

—Carol Chamberlain, Age 16.

THERE IS A SONG WITHIN ME

THERE is a song within me crying out:
A song of rushing wind, and white
swif wings,
And how it stirs my heartbeats when it
sings,
And how it whirls my world all 'round
about—
My song. . . . And how it makes a long,
loud shout
Into the blue and golden sun-filled air,
And dances like a rainstorm everywhere,
And beats with crystal tear-drops, crying
out!
. . . Until I whisper at it, calm and sure,
And quiet all its wild, wide turbulence
To peace. Oh, not for long, long ages
hence
Shall my song learn the patience to endure,
All waiting to be free. . . . And yet, who
knows?
A miracle may be where my song goes.

—Lael Woolsey, Age 18.



LIFE, LOVE, AND DEATH

LIVING and loving and dying,
Life is complete in the three;
Smiling or sobbing or sighing,
Which is for you or for me?
Hoping and struggling and striving,
Dreaming success by and by;
But whether we're driven or driving,
We live and we love and we die.

Aiming and hitting and missing,
Life is complete in the three;
The fickle world praising or hissing,
Which is for you or for me?
Striding or limping or creeping,
Time drives us heartlessly by;
Meeting and parting and weeping,
We live and we love and we die.

Yearning, rejoicing and mourning,
Life is complete in the three;
Sackcloth or garland adorning,
Which is for you or for me?
The web of our little day stretched
Meshes a sob or a sigh;
Joyful or joyless or wretched,
We live and we love and we die.

Wishing and fearing and fretting,
Life is complete in the three,
World's remembrance or forgetting,
Which is for you or for me?
Gnarled and knotted and tangled,
The skeins of our little lives lie;
Mud-spattered or jewel-bespangled,
We live and we love and we die.

—Byron Wilson White, Age 19.



On the Book Back

HELLO, LIFE!

TO THE countless friends of Elsie Talmage Brandley, the welcome news comes that her writings have been published for the first time under one cover. In this volume of 264 pages have been included many of her poems, editorials, and the newspaper column, "Hello, Life!" which becomes the significant title of her collected writings. This column was published under the name of Brenda Lee (Brandley).

Into our homes, as honored guest, Elsie Talmage Brandley can now come, not for a brief visit, but forever, through our being able to obtain her living words. Her buoyancy, her vitality, her ability, her love of life are all manifest in these writings of hers, the compilation of which has been a labor of love on the part of one who knew her intimately and loved her deeply, Helen Spencer Williams.

Mrs. Brandley will be long remembered for her achievements as a member of the General Board of the Young Women's Mutual Improvement Association, as Editor of the *Young Woman's Journal*, and Associate Editor of *The Improvement*



ELSIE TALMAGE BRANDLEY

Era, as well as chairman of the literary department of the Utah Academy of Sciences, Arts, and Letters. She deserves special mention also as mother of seven lovely daughters as well as being the worthy daughter of worthy parents, May Booth Talmage, who served on the Young Women's General Board, and Dr. James E. Talmage, a member of the Quorum of the Twelve until the time of his death.

Among the well-loved poems included in this volume are "Mothers," "For Six at Christmastide," "The

Alchemist," and "Why." One of these poems, although it does not reconcile us to Mrs. Brandley's passing so soon, at least relieves her untimely death of its bitterest sting. It is titled "Quest," and we reprint it here as a sample of the exquisite writing of this gifted young woman:

"Flames that once gleamed high are
embers, dull and gray;
Perfume from petaled rose lives but
a day.
Lights in young eyes have given place
to tears;
Warmth from red lips has cooled
adown the years."

Now is my heart all restless to get on
Seeking the place where loveliness
has gone!"

The book may be purchased through the Deseret Book Store in Salt Lake City, Utah. Its cost is \$1.50. The readers of *The Improvement Era* will be eager to secure this volume in order to partake of the spirit of Elsie Talmage Brandley, that they may feel the same zest in living that gave purpose to her life. They will also find that it makes an exceptionally worthy Christmas present.

—M. C. J.

PLANETS, STARS, AND ATOMS
(George Edwin Frost, The Caxton Printers, Ltd., Caldwell, Idaho, 1939, 287 pages. \$3.00)

THIS book is just what its title suggests, a treatment in an elementary way of the infinitely great bodies in the universe (stellar galaxies) and the infinitely small bodies (atoms) out of which the large ones are created. The author begins by discussing briefly the instruments used by man to wrest the secrets out of this distant and microscopic unknown. The author then proceeds to tell us what the scientist has learned about our earth, the moon, the sun, and the stars. Throughout this discussion one is impressed by the eternity of time, past and future, the infinitely great interstellar spaces, and the enormity of matter in the universe. The latter part of the book gives a fine discussion of the atomic structure of matter, what is energy, the properties of the ether, the theories of gravitation and relativity, and the nature of radiation, light, and sound. Thirty full page illustrations add much of interest to the reader and to the clarity and understanding of the text.

The book is written with an ease and simplicity that makes it delightful reading for all age groups. Professional and lay people alike can spend a few hours of real enjoyment and relaxation pursuing these pages and in the end have a store of detail about our microscopic and macroscopic universe, an appreciation of the magnitude, beauty, and wonder of it all, and a better perspective of the position of man in the physical universe about him.—Dr. Wayne B. Hales, Prof. of Physics, B. Y. U.

INDIAN LEGENDS OF AMERICAN SCIENCES
(Marion E. Gridley, Illustrated. M. A. 732

Donohue and Company, New York, 1939. 127 pages. \$1.00.)

THIS book is a real contribution to the folklore of America. These legends, attached as they frequently are to scenic spots, have striking similarities to stories from other lands and to the information in the Bible.

The legends are arranged alphabetically, according to the states of the Union. Prefacing each of the state divisions is a sketch of the Indian tribe or tribes who dwell there. The unquestioned value of the book is enhanced by the eleven beautifully executed color plates and the numerous black and white drawings inserted throughout. It is interesting to note that the frontispiece is Bryce Canyon, Utah.—M. C. J.

INDIANS OF THE AMERICAS
(Edwin R. Embree, Illustrated. Houghton Mifflin Company, Boston, 1939. 253 pages. \$2.75.)

IN THE first chapter of this enlightening book, called, ironically enough, "White Magic," the whites are led to wonder just how much good our civilization has done among the Indians. Latter-day Saints must take issue, of course, with the statement that all Indians are of Mongoloid stock.

The scholarly analysis of the Mayan civilization recreates a little known period of history. In writing of the conquest of the Aztecs of Mexico, the author states, "Any one who studies the relics and records that have survived must recognize that in Mexico the Europeans crushed a vigorous empire and shattered beyond repair a noble civilization." The author also gives a comprehensive approach to the Inca culture.

From these "Classic Indian Cultures," Mr. Embree turns his attention to "North American Indian Life," to give us sympathetic and authoritative pictures of the "Life on the Western Plains," "The United States

of the Iroquois," "The Pueblos of the Southwest."

Deeply moving is this pageant of the Indian civilization of the Americas.—M. C. J.

MAUD

(Edited and arranged by Richard Lee Strout. Macmillan Company, New York, 1939. 593 pages. \$3.50.)

THIS is truly one of the most delightful volumes that one could ever wish to read. Based on journals kept faithfully for a period of fourteen years, from the time she was sixteen until she was thirty, this book reveals the interests and the delightful humanness of Maud Rittenhouse, who is recognized in literature. Into this refreshing revelation of girl and young woman, the wholesomeness of the relations between parents and children cannot help being observed. This book is most heartily recommended to all who would understand young womanhood.—M. C. J.

BLACK, BAY, AND CHESTNUT
(Text and original lithographs by C. W. Anderson. Macmillan Company, New York, 1939. \$2.50.)

So life-like are the sketches of the horses whose names have made turf history during the past few years that the reader fully expects them to Whitney and walk from the pages on which they have been captured. In addition to the beautifully executed pictures of the horses, the artist-author has written thumbnail sketches which capture the spirits of the racers. To mention some of the names that have been on every tongue we learn about Man o' War, War Admiral, Seabiscuit, as well as a host of others who, if not so familiarly known by the masses of people, have at least deserved the position they have won in the who's who of horsemanship.—M. C. J.

(Concluded on page 740)

Poetry

WHEN ANGELS SPEAK (John 12:29)

By Claude Weimer

THE people therefore that stood by, And heard it, said it thundered: Others said, "An angel spake To him." And so they wondered. As they were then, so still are we, Divided and uncertain. Dull-eared we hear, dim-eyed we see Still vaguely through a curtain. And while we grope along and fuss With little things, I wonder How many times God speaks to us And we hear only thunder.

Lord, keep our hearts in tune to seek The truths that so confound us, That we shall know when angels speak And heaven is all around us.

ABSTINENCE

By Bertha A. Kleinman

I NEED no thunderous bolt from Sinai, No mandate hurling from the wall. To sound if, in some wanton moment, I Should sully and defile my heritage; I need no vengeful firmament to fall! When I shall bring dishonor to my name, Lo! more than cryptic writing on the wall The deed is riven to my soul in flame; My image, cast in mould of the divine, Shall then be but a desecrated shard, Nor all the tears that flow can superfine, Nor angels mend the fabric that is marred. O Thou whose likeness mirrors in my soul— God give me abstinence and self-control!

HIGH COMMAND

By Edith Ogden

THIE rain had scarcely ceased when down the street An old tramp shuffled, turning through our gate. I thought, he must be hungry, not to wait For dry walks before he asked to eat Remainers from another's meal. His feet, I saw, were soaked as he came through my gate. His gentle plea I answered with a plate Of eggs and bacon; he was starved for meat!

I wanted then, to ask about his name And why he was in this condition now; His grave respect forbade all speech. Some how, I felt a sense of honor that he came To ask his food from me that I might keep The High Command thrice given—"Feed my sheep."

CRYING

By Marion Platt

WITHOUT my work I am a wild swan Flying for his love and crying; I am a cold hand, Crying for a glove.

BABY KNITTING

By Genneva Dickey Watson

KNITTING makes a kind of rhythm Like the beating of two hearts— Never one without the other, For the two are counterparts.

Happy secrets shape my knitting— Stitch by stitch a small boot grows, And my mind is busy fitting Little shoes to little toes.

There is joy within my knitting, Woven love of knit and purl— But my inner mind is asking: Knitting for a boy or girl?

Peace is caught within my knitting In these quiet waiting-days— Oh, my baby, may you find it, And know only peaceful ways!

GOSSIP

By Ada Mathews Long

WHO started the rumor that gray skies are bleak? I find them delightfully gay. They promise a change, always good for the soul. And snowflakes and raindrops at play. Out here on the desert Old Sol reigns so much He needs a gray veil o'er his face. And that is just so he cannot forget That clouds have a time and a place. I love zestful patter of rain on the town. The rhythm of soft falling snow. That misguided person who thought gray skies bleak— Malicious old gossip, I know!



Photo by Carola Gregor.

SINGING SILENCE

By Celia Larsen

YES, all the world Has gone to bed, And so should I. And yet— There is magic silence singing, And I would sing in silence, too.

GROWTH

By C. LeRoy Hatch

OH God, as I grow older Don't let that part of me, That makes for my enlightenment, Become a stagnant sea.

Don't let my inside columns Be built so stiff and strong That they cannot be altered Should better come along.

Don't build there little chambers So stout within my walls They can't be made verandas Or stretching, silent halls.

Don't let my tiny windows Keep sunlight from my room, Nor let the broad ones fail then To shut away the gloom.

But make my house so plastic As up the trail I wind I'll make it fit the corners That I am sure to find.

GOODNIGHT

By Elizabeth Norris Hauer

LITTLE girl with golden tresses, Kneel you down and say, "God bless us."

Fold your stubby little hands, Tired from digging in the sands; Close your blue, inquiring eyes; God will see you, in His skies.

Now, dear, hop you into bed; All your little prayers are said; All your long, sweet day is past; You can cuddle down at last. Rest your two small, twinkling feet That have romped the dusty street!

Kiss me, little rosy elf. Say "Goodnight"—compose yourself. There! The first time since the dawn Your wee tongue to rest has gone! Now I'm turning out the light, Off to dreamland, dear. Goodnight!

FRIENDSHIP

By W. W. Christensen

ONE gave me words of kindness When clouds obscured my day, But left me with my burden— To hurry on his way.

One clasped my hand in silence— Never a word said he; But till the way was brighter, He shared the load with me.

Each gave an eager token Of friendship full and free, But more than words I cherished The friend who walked with me.

WORDS

By Dott Sartori

You have decked me With glowing words Brighter than Christmas candles Reflected in children's eyes.



The Church Moves On

EARLY RECORDS AT RELIGIOUS EXHIBIT

A COLLECTION of rare documents and records from early Church history was loaned to the Stendahl Art Galleries, Los Angeles, and shown for two weeks, beginning November 1, as part of a display of books and manuscripts of various churches sponsored by the University Religious Conference, operated in connection with the University of California, Los Angeles branch.

Principally from the Church Historian's office, the Church exhibit included: a first edition of the Book of Mormon, together with two photostatic reproductions of manuscript from which the book was printed; a first edition of the Doctrine and Covenants; a first edition of the Pearl of Great Price; letters written by Joseph Smith to Robert D. Foster on March 11, 1840, and to Charles E. Rich, April 29, 1844; volume IV of *Times and Seasons*; a daguerrotype of old Nauvoo; an epistle sent by the Council of Twelve Apostles from Salt Lake City, August 7, 1847, to Church members who had reached California by sailing vessel; mastheads of several early Church publications.

CHURCH ARCHITECTS SET UP STANDARDS

AT THE call of the Presiding Bishopric, architects of Church buildings from the intermountain area, California, and Canada, met in Salt Lake City on October 12 to discuss standardization of contract procedure and receive instruction in a beautification and maintenance program for Church structures.

Eishop Ashton announced that building contracts amounting to \$700,000 have already been approved this year. Another \$250,000 is expended annually for maintenance of buildings evaluated conservatively at \$70,000,000. New construction has in recent years amounted to as much as \$3,000,000.

BEAUTIFICATION AIM OF CHURCH PROJECTS

INCREASING interest in the beautification of Church, public, and private grounds is reported by Irvin T. Nelson, recently appointed landscape architect for the Church, who last month completed tours of Utah and southern Idaho to promote community improvement and to direct work projects and organize groups for the long-time continuance of the beautification program. Architect Nelson delivered illustrated lectures on beautification in numerous towns and cities and made preliminary drawings for contemplated Church and civic projects. Several seminaries were

visited and work done on the grounds.

In 1936 Mr. Nelson was selected to plan and supervise the landscaping of the Pioneer Mormon cemetery at Omaha, Nebraska, considered one of the noted landmarks of the West. Three years before, he had organized and promoted the Oakwood school project, which won first place in national competition. In recent years, the new Church landscape architect has had charge of the landscaping of the St. George Temple grounds.

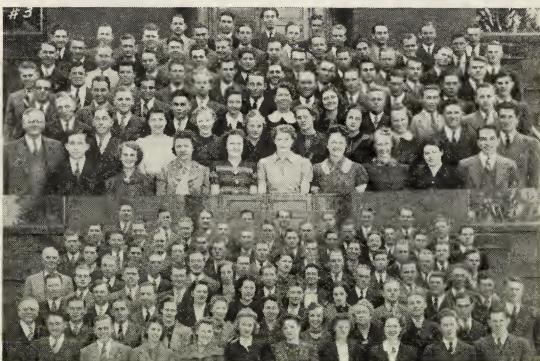
MURRAY SEMINARY GETS NEW BUILDING

UNDERTAKEN as a cooperative project by the stake and the three Murray wards, assisted by the Church,

a new building of brick, concrete, and block glass construction has been completed adjacent to the Murray High School to house the Cottonwood Stake seminary. Containing an office, two classrooms, and lavatories, the new structure will make possible an increased enrollment. Frank W. McGhie is principal.

MUSIC INSTITUTE BEGINS SEASON

SOME twelve stakes in the Salt Lake district were represented in the preliminary meetings of the 1939-40 Church Music Institute, which opened October 22 at the McCune School of Music. Throughout the Church, classes are arranged at a nominal fee



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED OCTOBER 9, 1939—DEPARTED OCTOBER 29, 1939

Left to right, first row: William C. Tanner, Jr., Wilma Hoopes, Clara Merrill, Gwen Gibbie, Alita Merrill, Ruth Hansen, Sally Petersen, Thelma Moss, Eugene W. Hill, Secretary row: President Don B. Colton, Don M. Eastman, Vern Ackroyd, Ruth Erickson, Leah Lowell, Ida Whittaker, Lorraine Taylor, Helen J. Jensen, Thelma Jensen, William J. Chambers.
Third row: Willard Wagstaff, A. L. Johnson, Clifford A. Foulner, J. Keith Tolman, Maurine Beck, Hermese Hatch, Mrs. Mildred Shafer, Woodrow Anderson, LeGrande W. Kearns, Keith Anderson.
Fourth row: Roy Hanson, Wendell Pierce, Ralph Alvin Willis, Lewis Jolley, Spencer Dunn, Morris Miller, Reed Lindsay, Robert M. Cardon, John Hogan, Julius B. Pappa.
Fifth row: T. J. McNamee, Max J. Freeman, Richard N. Westover, Uriel B. Todd, Clifford A. Anderson, George E. Tripplett, Joseph Lucas Sellars, Ralph G. Chastor, Norman W. Torgerson.
Sixth row: William Wallace Alstrand, Melvin Louis Combs, Randolph Hillyard, Robert Sherman Taylor, Alfred Reed Adams, Ira Young, Elmo Scott, Grant C. Cluff, Arthur J. Sperry, Wm. E. Berrett, instructor.
Seventh row: Farres H. Nyman, David Ray Stone, Jr., Lorin G. Folland, Jr., Thomas Dooley, Marvin Curtis, W. Richard Nelson, A. W. Nelson, Lynne L. Larson, Dennis J. Johnson.
Eighth row: Dennis W. Wink, Randolph Fife, William J. Gardner, Donald Hayes, Joseph William Gunn, George Vernon Peterson, Lorin Owens, Ervin E. Brundage, Paul B. Larson, J. L. Jaussi.
Ninth row: Joseph Roe Armstrong, Leland E. Hiltbrand, James M. Pone, Jr., Eugene W. Bringhurst.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED OCTOBER 30, 1939—DEPARTED NOVEMBER 13, 1939

Left to right, first row: Keith Barber, Thomas Wright, Ardell Schwendiman, Edith Dunn, Devone Andreassen, Joyce Burkly, Beth Sheffield, Helen Berrett, Bruce B. Clark, Leslie Myers.
Second row: President Don B. Colton, Rex A. Walgreen, Dan M. Eastman, Sylvia Burton, Cleon Rogers, Mrs. Dorothy Schaeffer, Helen Hall, Harry M. Johnson, Robert H. Hansen, W. E. Berrett, instructor.
Third row: Mark Zainer, Michael D. Hartman, Wayne J. Johnson, Grant Dean, Josephine Parrish, Florence Davis, Geneva Hatton, Norton Dean Nixon, Leon Suffyan, Billie F. Fatherman.
Fourth row: Reid Bird, Robert G. Sorensen, Wallace D. Ellisen, Lillian Kirby, Melvin Harless, Mary C. Vander Does, Gordon V. Barney, Willard B. Farr, Phil Diettert.
Fifth row: Daniel S. Lloyd, Virgil L. Loebl, Raymond Chapman, Joseph W. Brown, Jay A. Quealy, Jack R. Tittensor, Mary Parrish, Glen S. Lloyd, William C. Wink, Virgil W. Jones, Norman Renel Smith.
Sixth row: Richard Daines, Ira Judy, G. Emmer, Staples, A. Erol Nielsen, Quayle M. Waddell, Ross Sanders, G. Loraine Ward, Grant H. Larsen, Dean Hyde.
Seventh row: Thomas L. Lefler, Reed L. Walker, Dennis J. Stutzman, James D. Dornia, Charles W. Arnett, Glen E. Knudsen, David Ipsen, Lewis J. Lindberg, Noel Cook, Lewis Allen.
Eighth row: James W. Jones, Donald Peeler, Douglas Thompson.
Ninth row: Forest Z. Mesery, Lawrence W. Taylor, Ralph P. Hancock, Karl W. Wittmer, Henry Glin, Lloyd R. Hicken, Haskell V. Stradling, Clifton R. Dixon.

for choristers and organists of all ward organizations, who are urged to take note of Institute dates as they are arranged for their particular region and to take advantage of the training offered. Tracy Y. Cannon is Institute director.

HISTORIC ST. GEORGE TABERNACLE RENEWED

RENOVATION of the St. George Stake Tabernacle has begun and, at a cost of \$10,000, will include re-wiring, several structural reinforcements, and painting of both interior and exterior. The tabernacle was erected between 1863-71. The original architecture will not be disturbed, for the renovation plans include no structural remodeling.

EXPANSION MARKS

B. Y. U. FOUNDERS' DAY

ATENDED by special exercises conducted at the site of a new chapel and religious center now being constructed on the upper campus, the sixtieth anniversary of the founding of Brigham Young University was observed October 16 by General Authorities of the Church, students and alumni of the school, and residents of Provo, who swelled attendance at the celebration to more than two thousand.

Presiding Bishop LeGrand Richards spoke at the construction site, and President Heber J. Grant addressed a main assembly in the Provo Tabernacle on "The Spiritual Foundations of Brigham Young University," the theme of the day. Bryant S. Hinckley, former faculty member who served under the late President Karl G. Maeser, paid tribute to the early leaders of the institution.

FIRST UNIVERSITY SITE MARKED

A BRONZE tablet marking the original site of the old University of Deseret in Salt Lake City, first institution of its kind to be founded west of the Mississippi River, was unveiled with appropriate ceremonies Sunday, October 15, by Camp 17, Daughters of Utah Pioneers.

Established November 11, 1850, at the home of John Park, on the southwest corner of West Temple and First North streets, where the marker now stands, the University of Deseret was moved the following year to the Thirteenth Ward hall, and from 1867 to 1876 was located in the Council House. Eight years later it was housed in a new building, and in 1892 was renamed the University of Utah, which, in 1900, was moved to its present site.

October 19, 1939

Cleo Van Noy Yeaman, 20, missionary in Brazil, died of a heart attack. Son of Cyrus N. and Ora E. Van Noy Yeaman, he left the Burley Second Ward last July for the mission field.

October 22, 1939

J. Grant Iverson, bishop, and Ray G. Wood and W. A. Sorenson, counselors, replaced Bishop George C. Lloyd and counselors John Huefner and Ivan Burgoyne as the new bishopric of the Capitol Hill Ward, Salt Lake Stake. Sherman Richardson succeeded Harries Lloyd as ward clerk.

October 25, 1939

An official flag of Brigham Young University is among emblems being carried on the Antarctic expedition of Admiral Richard E. Byrd. Dr. George H. Hansen, chairman of the department of geology and geography at the school, provided the flag at the request of Dr. Russell G. Frazier, noted Utah river explorer, who is accompanying the Byrd expedition as attending physician.

October 29, 1939

Installed as the new bishopric of the Montwell Ward, Roosevelt Stake, are Stephen A. Adams, bishop, and James E. Hamblin and William H. Blanchard, counselors. Arthur Wiscombe had been acting bishop succeeding Bishop Ovey A. Richardson.

October 29, 1939

Succeeding Bishop Edward McMullin and counselors Rex Sterling and Walter Eagar, Stanley Fuller was sustained as bishop of the Leeds Ward, St. George Stake, with Walter Eagar and Lawrence McMullin as counselors. Karl Caldwell was retained as ward clerk.



JOSEPH FIELDING SMITH

JOSEPH FIELDING SMITH RETURNS FROM EUROPE

CONCERNED about the effect the war will have not only on the work of the Church but on all religion, Elder Joseph Fielding Smith of the Council of Twelve returned to Salt Lake Sunday, November 12, accompanied by Sister Smith, after seven months spent abroad on an official tour of European missions. Elder Smith reported the evacuation completed of missionaries of the Church laboring in all European missions, with the ex-

ception of several retained for administrative purposes, among them his own, Lewis Warren Smith, stationed at Basel, Switzerland. (See missionary list, pp. 735, 745, 746, and 747.) Temporary headquarters were established in Copenhagen, Sweden, whence Elder Smith directed this work. Elder and Sister Smith reported themselves in good health, after their journey.

CHURCH COMPLETES REASSIGNMENT OF EUROPEAN MISSIONARIES

OF THE six hundred and sixty men and women laboring as missionaries for the Church in the various countries of Europe before the outbreak of war, all but eleven Elders and four mission presidents have been released or reassigned to new fields of labor in the United States. Under the direction of Elder Joseph Fielding Smith, removal of missionaries from danger zones to neutral countries took place ahead of actual conflict. Transportation of missionary groups from all European countries to the United States continued without mishap during September and October, the last boatload arriving in New York early in November. On these moves Pres. J. Reuben Clark, Jr., was in close touch with the United States Department of State. Elder John H. Taylor of the First Council of Seventy and President Frank Evans of the Eastern States Mission met the incoming boats and directed reassignment.

Wherever possible, branch, district, and mission organizations in Europe have been left intact under the direction of authorized and capable local leadership.

The following list was compiled at Church headquarters, in daily communication with the office of the Eastern States Mission, which acted as clearing-house of information concerning missionary moves. The list furnishes name, home-town, and information as to the release, reassignment, or retention of each person serving in Europe at the time the Church ordered the general evacuation, and is accurate insofar as current information is available.

EUROPEAN MISSIONARY EVACUATION

BRITISH MISSION

Adamson, Jack Hale, Carey, Idaho, Remaining in England; Alexander, Blaine H., Jr., Phoenix, Arizona, North Central States; Allen, Harold Lee, Los Angeles, Cal., Southern States; Amott, Eleanor, Salt Lake City, Eastern States; Anderson, J. Aldon, Jr., Salt Lake City, Released; Andrew, Merlin L., Trenton, Utah, Eastern States; Ansell, Dale William, Salt Lake City, Released; Ashcroft, Verla St. Anthony, Idaho, Eastern States.

Baird, Kathryn, Brigham City, Utah, Northern States; Badger, Paul, Salt Lake City, Released; Barber, Max Riley, Salt Lake City, Texas; Barker, Kenneth Kitchen, Salt Lake City, Northern States; Bennett, Hubert Stanley, Philadelphia, Pa.; Northern States; Booth, J. I., Carl, Solomonville, Ariz., Texas; Booth, Thornton Young, Provo, Utah, Released; Bousfield, William (Continued on page 745)

Editorial

CONCERNING the Lord Jesus Christ, whose birth the Christian world commemorates at this season and whose divinity and Lordship over this earth all Latter-day Saints accept, Joseph Smith, the Prophet, and Sidney Rigdon left this testimony which bears frequent repetition:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.—*Doctrine and Covenants 76:19-24.*

Our Use of Holidays

AS WE approach another holiday season, perhaps it would be an appropriate time to say something concerning an atmosphere which seems to have grown up around all of our holidays—specifically, the spirit of commercialism.

If a holiday is to be perpetuated from year to year, it seems reasonable to suppose that it should be perpetuated for the spirit and purpose which brought it into being. But in our generation a price tag has been placed upon many of our ideals and sentiments and memorials. The material gift has dominated Christmas rather than the spirit of giving, and frenzied shopping days have driven its deeper meaning far into the background. Easter has become a day for new clothes and other material observances. Mother's Day likewise has taken on its materialistic aspects and in many places has become a day for a brief outward demonstra-

tion of that thoughtfulness which should be shown the mothers of men throughout all the year.

And so we might continue down the list of those festivals and holidays and special occasions which we formally observe by closing banks and schools and other scenes of activity, and by special markings on the calendar, but which we have largely sold out to purposes and interests for which they were never intended.

Perhaps we should read again that New Testament account wherein the Savior drove the money changers from the Temple and cleansed His Father's house—and with this example before us set about to do likewise for those traditional days which were conceived with a deep and sacred purpose—all to the end that our children may grow up with an awareness that the Fourth of July is more than fireworks and that Christmas is more than Santa Claus. So much for a subject that has long been urging its own expression.—R. L. E.

The Lengthened Shadow of a Man

ONE day, a woman, walking down a mountain side in the early morning, noticed that from the eminence on which she stood her shadow elongated until it reached far down the slope into the valley towards which she was making her way. For a moment, she paused, overwhelmed with the implications which that sight portended. As a teacher, she worked with many persons in the Church. She had close associations with many who were active in the community in which she resided. She was a person in whom many folk placed much confidence. Her shadow on their lives could be felt for good, provided she made wise use of her own, in setting an example for them to follow.

Over nineteen hundred years ago, in Bethlehem, was born One whose life has moulded those of others throughout the centuries. His elongated shadow has been of force enough to color all of life since His time. His life began in a shadow, humbly, and, for the most part, inauspiciously; yet, slowly, steadily, it has increased until Christian and non-Christian alike are glad to hover in His shadow, partaking of His spirit and drinking of His wisdom. In emulating His example, we reach heights which had been hitherto unattainable.

As we celebrate His birthday, we should resolve to attach ourselves more fully to His cause that our shadow falling on the lives of those whom we touch will leave an after-image of light and joy.

—M. C. J.

EVIDENCES AND RECONCILIATIONS

xix. What is the difference between the Holy Spirit and the Holy Ghost?

THE frequency with which this question appears indicates a general need for an answer.

The Holy Spirit is the agent, means, or influence by which the will, power, and intelligence of God, and the Godhead, personal Beings, may be transmitted throughout space. The Holy Spirit, variously called the Spirit of God, the Light of Christ, the Spirit of Truth, proceeds from the presence of God to fill the immensity of space. It is the spirit of intelligence that permeates the universe and gives understanding to the spirits of men. The phenomena of existence are but expressions of this divine medium.

The Lord is in communication with all His children and can touch their hearts everywhere by the Holy Spirit. It "giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (Doctrine and Covenants 84:46, 47.) Through its agency, enlightenment, direction, warning, reproof, and approval come from the loving Father of humankind.

The phenomena of nature whether on earth or in stellar fields are manifestations of the Holy Spirit. The light from the sun, heat, electricity, thunder, lightning, the placidly flowing brook and the raging torrent are expressions of divine will, by the operations of this holy, universe-filling substance. "And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doctrine and Covenants 88:11-13.)

The Holy Ghost, sometimes called the Comforter, is the third member of the Godhead, and is a personage, distinct from the Holy Spirit. As a personage, the Holy Ghost cannot any more than the Father and Son be everywhere present in person. Little has been revealed as yet concerning the Holy Ghost; but it is evident that His mission is to bear witness to men of the existence of God

and the truth of the Gospel of Jesus Christ, and also to fill men with knowledge and power and to inspire them to works leading to happiness. "The Comforter beareth record of the Father and of the Son." The labors assigned to this member of the Godhead are high and holy, and necessary for man's eternal progress. It seems not improbable that His intelligence, power, and knowledge are made manifest to men through the Holy Spirit.

The presence and power of the Holy Ghost are promised all who have faith in God, repent of their sins, are baptized for the remission of their sins, and have hands laid upon them by constituted authority in the Priesthood. The act of confirmation of the newly baptized person always includes the words "Receive the Holy Ghost." It is the baptism of fire, the great gift, the reward for obedience to the preparatory ordinances of the Gospel.

The gift of the Holy Ghost confers upon a person the right to receive, as he may desire and need, the presence, light, and intelligence of the Holy Ghost. It gives, as it were, an official claim upon the mighty assistance and comforting assurance of the Holy Ghost. When the servants of the Lord display a spiritual power beyond the command of man; when the grief-laden heart beats with joy; when failure is converted into victory, it is by the visitation of the Holy Ghost. It is the Spirit of God under the direction of the Holy Ghost that quickeneth all things.

The gift of the Holy Ghost remains inoperative unless a person leads a worthy life. Worthiness determines whether a person shall enjoy the privileges promised when the "gift" is conferred. It is useless to expect this high official assistance unless there is daily conformity to the laws of the Gospel. Faith and prayer, out of the heart and unceasing, will fit a person for the presence of the Holy Ghost, and to such a life He will respond in power. Only those who "hearken" will be enlightened by the spirit.

Latter-day Saints have received, under the hands of those divinely empowered, this inexpressibly glorious "gift," which will lead them if they are fitted, into the companionship of the Holy Ghost, and win for them intelligence and power to win joy in life and exaltation in the world to come. Those who have been so blessed have not always understood the greatness of that which has been given them, or have not earnestly sought its help. So powerful a gift, with such boundless promise, justifies every attempt to cleanse body and soul. Certain it is, that only with the aid of the Holy Ghost shall we be able to rise to the heights of salvation of which we dream and for which we pray.

—J. A. W.

Don't Serve SKIMPY Breakfasts!

Girls, as well as boys, need hearty breakfasts for growth, pep and energy.

PANCAKES made with Globe "A1" Pancake Flour tempt lagging appetites and provide body-building nourishment. Delicious and digestible, because Globe "A1" contains lots of buttermilk already mixed in.

* * *

GLOBE "A1" PANCAKE AND WAFFLE FLOUR

Listen to "Mary Foster, The Editor's Daughter", KNX-KSFO, 5:30 P.M. Monday thru Friday.

**Use GLOBE "A1" FLOUR
for your HOLIDAY baking!**



REGARDLESS OF PRICE, THERE IS NO BETTER FLOUR!

Homing

(Continued from page 730)

rather than queen, she willingly left her loved country to share his exile in Dresden. But in her line the blood of kings has remained predominant, for the present rulers of Italy are her descendants.

MACHINES

(Gertrude Hartman, Illustrated, Macmillan Company, New York, 1939. 274 pages. \$2.50.)

THE subtitle of the book lends significance to the great contribution which Gertrude Hartman has once again made to a child's understanding of the world in which he lives. The subtitle reads "and the men who made the world of industry." Beginning with the spinning jenny, the author traces the development of weaving to the modern factory system.

Miss Hartman traces the first developments in the use of steam on sea and on land down to the present. The discovery of uses for electricity, resulted in cables, telephones, electric lights, radio. The discovery of oil and the subsequent development of automobiles and airplanes the author has treated fully.

This is the kind of book which defies description. It will open a world of wonder to the young person who reads it and will make him appreciate the tremendous energy of man and matter that have gone into the making of the world as he knows it.

THE VALE FAMILY

(Helen Hill and Violet Maxwell, Illustrated, Macmillan Co., New York, 1939. 234 pages. \$2.00.)

"**W**e are seven" applies to this story of the Vale family—and that does not include parents, a married sister, or cousin Jane, whose bossy ways were an abomination. Although these people were young over forty years ago, their good times—and their bad times—are not so very different from those of boys and girls who live in 1939 and '40. This fun-loving family of the '90's should be introduced into our modern homes. They can give us lessons on family fun.

KENTUCKY CARGO

(Allan Dwight, Illustrated, Macmillan Company, New York, 1939. 256 pages. \$2.00.)

THIS story of the little-known episode in American history when two Spanish governors plotted to create a buffer state which they could control or perhaps annex to Spain makes exciting reading for the young folk in their teens.

REAL BOYS AND GIRLS GO BIRDING

(Jack Van Coevering, Illustrated, Lipincott Company, Philadelphia, 1939. 147 pages. \$2.00.)

IN addition to the exceptional text introducing his young readers to the habits and the habitat of wild geese, herons, larks, robins, waxwings, kingbirds, and many other birds, the author has taken ninety-eight action photographs illustrating the birds on the wing. He also promotes a feeling of responsibility for the care of winter birds as well as a genuine understanding of all birds, which will result in more humaneness in treating them.

THE LUCKY LLAMA
(Alice Curtis Desmond, Illustrated. Macmillan Company, New York, 1939. 64 pages. \$1.50.)

A white llama is an unusual sight in the mountainous country of Peru. Therefore, when one is born he is considered sacred and may not be used as a beast of burden. In this little book, the author introduces his young readers to a locale that is strange and unknown, and unusually inviting.

NO VACANCIES
(Gertrie E. Mallette, Illustrated. Doubleday, Doran, New York, 1939. 311 pages. \$2.00.)

In this day when the matter of finding work is difficult enough for the best-trained person, this book takes on a poignancy and a significance for old and young alike. But soon Brenda Garrett found that there was plenty of work to be done as cook for her father, resident manager of an apartment house, and typist. And how she found a real job—well, that's the story all girls will be eager to read.

FLYING HOOF STORIES OF HORSES

(Selected by Wilhelmina Harper, Illustrated. Houghton Mifflin Co., Boston, 1939. 292 pages. \$2.00.)

What boy or girl does not love to read about horses? In this collection of horse stories are such popular authors as Will James, S. P. Meek, Laura Adams Armer, Sewell Ford, Cornelia Meigs, and Leonard H. Nelson. Latter-day Saints will be pleased to note that "The Pony Express," by our own Howard R. Driggs is included. For many pleasurable hours of a high type reading Flying Hoofs is highly recommended for all who love horseflesh.

THE EAGLE'S QUEST
(Charlotte Lederer, Illustrated. Doubleday, Doran, New York, 1939. 296 pages. \$2.00.)

HUNGARY's attempt to regain its independence forms the plot of this story, which will fascinate boys and girls of high school age. Although the young prince, Giorgio, could not regain his kingdom, his courage served to win him a bride as brave as he, and to keep alive the hope that liberty would some day become a reality for Hungary.

VOCATIONS FOR GIRLS
(Mary Rebecca Lingefelter and Harry Dexter Kitson, Harcourt, Brace and Company, New York, 1939. 351 pages. \$2.50.)

In this book, the authors have tried to give a realistic picture of woman's participation in the workaday world. The very first page is challenging because the authors tell us that of the 557 occupational groups listed in the 1930 census, women are found in all but 29. Therefore, girls today who are contemplating work do not need to limit their choice to either teaching or secretarial positions.

The approach is sensible and wise, the first question being whether or not a college education is essential or even desirable. Among the various vocations treated are nursing; home economics; teaching; social service and religious work; library work; advertising; writing; journalism; publishing; the arts; factory work; physiotherapy; osteopathy; optometry; dentistry; medicine; radio; high finance. The authors point out the fact that 75 per cent of women do marry and so one very capable chapter deals with home-making—and part-time work; and an-

other with hobbies and the stay-at-home worker. Three general sections cleverly care of all vocations listed: Ladies First; For Men Only—Unless; and Free For All.

One of the very special attractions in this truly invaluable book is the appended reading lists, both general and specific, for those who would study further in vocations.

All who work with girls should acquaint themselves thoroughly with this book in order to help guide them in the all-important and difficult matter of selecting a life's work.

TURI OF THE MAGIC FINGERS
(Henry Lionel Williams. The Viking Press, New York, 1939. 172 pages. \$1.75.)

Turi lived many centuries ago when the world was young. Because he could draw better than the men who were older

than he, his life was spared and he became the magician of the tribe. Also in this story of a little lame boy who accomplished wonders, there is woven the story of how the dog became the friend of man.

The author of this book visited the Cro-Magnon caves in southwestern France as early as 1911. From that time to the present, his interest in primitive man has been increased by study.

ALL OVER TOWN
(Carol Ryrie Brink, Illustrated. Macmillan Company, New York, 1939. 291 pages. \$2.00.)

To shake hands with Buffalo Bill—what girl or boy would not relish that? And that is just what happened to Ardeh Howard and Martin and Henry Dawlish. But that isn't all that happened, for this
(Concluded on page 740)

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Homing

(Concluded from page 739)

trio of youngsters seemed to fall into trouble as easily as the proverbial falling off a log. They were fun-loving, energetic children, and their good deeds were just as interesting as their escapades.

Into the last of the story, the beginning of the automobile industry is introduced.

CAPE HORN SNORTER

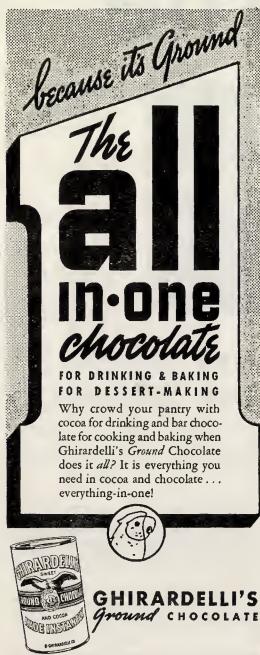
(Charles J. Finger, Illustrated, Houghton Mifflin Co., Boston, 1939. 263 pages. \$2.00.)

IN the year 1812, in America, things were humming, especially for fifteen-year-old Jim McRea, of Marblehead, Massachusetts, whose birthday made it possible for him to ask as a present a whaling cruise around Cape Horn to the Pacific. Going around the Horn, Jim and a buddy, Paddy, were thrown from their ship and marooned on an island with Indians. There they found an old ship and made themselves a boat, in which they set sail again and were picked up by the U. S. Frigate Essex. But soon more excitement was afoot, and Jim found himself in the thick of capturing British and Portuguese vessels for the American government. Finally, with the defeat of the Essex the Americans sailed for home.

WHAT SHALL THE CHILDREN READ?

(Laura E. Richards, D. Appleton-Century Company, New York, 1939. 62 pages. \$1.00.)

CHAPTER 1 of this little book is a nostalgic plea which will find an echo in many parents' hearts for the teaching of



the alphabet. In Chapter 11, dealing with "Nursery Lore," Mrs. Richards pleads for beautiful books in the nursery, rather than the funny paper. This volume does so many things besides give a list of books that parents should encourage their children to read it. But better than all, teachers should be encouraged to read and include the good suggestions that are given.

THE COOK'S CORNER

By Barbara Badger Burnett

Christmas Fruit Cake

1	1 pound	Clover Leaf Butter
2	2 cups	Utah Beet Sugar
12	12 Milk White Eggs	
	1	teaspoon soda
	2	teaspoons cinnamon
	2	teaspoons nutmeg
4	4 cups	Globe "A1" Flour
2/3	2/3 cup	molasses
	2	packages raisins
	2	packages currants
1	1 pound	walnuts
1	1 pound	almonds
1	1 pound	candied pineapple
	1	1 pint maraschino cherries

Cream the butter and sugar, add the egg yolks well beaten, and then the juice from the cherries. Add the soda to the molasses. Beat until thick and add to the first mixture. Add flour and spices sifted together. Clean and wash the currants, separate the raisins, blanch and split the almonds. Cut the cherries and pineapple into pieces. Mix all fruit together and add to cake. Add beaten egg whites and bake 3 hours at 275°. Makes a 10 pound cake.

Royal Christmas Pudding

2	2 packages	Royal Cherry Gelatin
2	2 cups	boiling water
2	2 cups	cold water
1	1 teaspoon	cinnamon
1	1 teaspoon	nutmeg
1/4	1/4 teaspoon	ground cloves
1	1 cup	seedless raisins
1/2	1/2 cup	walnuts
1/2	1/2 cup	almonds
	small piece	citron peel
1/2	1/2 cup	candied cherries

Add the spice to the gelatin, boiling water, and cold water. Let stand until mixture begins to thicken. Add fruit and nuts and mold. Serve with whipped cream.

Crab Salad

Line your prettiest salad plates or scallop shells with crisp green lettuce or other salad greens. On this, serve a slice of canned pineapple topped with a mound of Three Diamonds Brand Fancy Crabmeat, boned. Serve with Nalley's Tang and garnish with a slice of lemon.

Ginger Bread Men

1	1 cup	Bre'r Rabbit Yellow Label Molasses
1	1 cup	Utah Beet Sugar
1	1 cup	shortening (part butter)
1 1/4	1 1/4 teaspoons	soda
	1/2	teaspoon salt

Cook together for 2 minutes. Cool and add one Milk White egg beaten, 1 teaspoon ginger, 1 teaspoon cinnamon, 1/2 teaspoon baking powder and enough Globe "A1" flour to make a soft dough (about 2 1/2

cups). Roll dough to form ginger bread men and bake on a greased tin 10 minutes at 350°.

Popcorn Balls

1 1/2	1 1/2 cups	Red Label Karo Syrup
2	2 cups	Utah Beet Sugar
1/2	1/2 cup	water
1	1 teaspoon	cherry flavoring
	red coloring	
4	4 quarts	popcorn

Combine the syrup, sugar, water, and coloring and boil until it forms a hard ball when tried in cold water (245 degrees). Add the flavoring and pour into the popcorn. Stir until coated and form into balls.

Marshmallow Fudge

1/2	1/2 cup	Ghirardelli's Ground Chocolate
1/2	1/2 cup	Clover Leaf Milk
2	2 cups	Utah Beet Sugar
1/2	1/2 cup	Blue Label Karo
1	1 tablespoon	butter
1	1 teaspoon	vanilla
		marshmallows

Mix all ingredients except vanilla and marshmallows. Cook, stirring occasionally until a soft ball stage is reached (230°). Remove from fire and cool. Butter a shallow pan and line with marshmallows cut in half, add vanilla and beat candy until thick and creamy. Pour on marshmallows and cool. Cut in squares.

See advertisements on pages

On the Book Rack

(Concluded from page 732)

AN UNFINISHED LIFE

(Ruth St. Denis, Harper and Brothers, New York, 1939. 386 pages. \$3.75.)

ONE is always interested in learning the intimate details in the lives of creative personalities. In this story of her life, Miss St. Denis introduces so much more than the skeletal outline of her life; she clothes the factual details with the flesh and blood of her ideas and ideals. A venture into little known fields, Ruth St. Denis has acted, danced, written, and introduced philosophy into these arts.

Exhilarating as her dancing, is this book about her life.—M. C. J.

THE CAR BELONGS TO MOTHER

(Priscilla H. Wright, Illustrated, Houghton Mifflin Company, Boston, 1939. 80 pages. \$1.35.)

HUMOROUSLY satirical, this slim volume will bring chuckles to every woman's lips—and some men's. The author certainly knows whereof she speaks and the sections dealing with "The Chauffeuring of Husband," "School Chaufering," and "The New Car," abound in laughs. For a relaxing—and enlightening—moment read *The Car Belongs to Mother*.—M. C. J.

THEY SOUGHT FOR PARADISE

(Stuart David Engstrand, Harper Brothers, New York, 1939. 272 pages. \$2.50.)

COLONIZATION is always interesting and arresting. This is the story of the Swedish settling of a section of Illinois by a group of religionists under the fanatical leader, Erik Jansson. The experiences of these sincere religionists in trying to live a communal life are poignant and real.

—M. C. J.

National Champion

By IRA J. MARKHAM

THREE championships in four months is the impressive record established by fifteen-year-old Virginia Nelson of Ogden, Utah.

Virginia became Intermountain Jr. A. A. U. Diving Champion at Ogden in February, 1939; Intermountain Senior



VIRGINIA NELSON

A. A. U. Diving Champion at Salt Lake City in April; and National Jr. A. A. U. Diving Champion at the National meet held at Oakland, California, June 2, 1939.

Virginia won first place over a field of the best divers in the country. All were older, experienced, and were trained by coaches with national recognition.

Because of stage fright due to lack of experience, Virginia received the lowest score in her first three dives. With only seven dives remaining, she settled down, and in an exhibition of courage and determination seldom equaled, she finally won first place to become the first diver from Utah to gain national recognition.

She now shares the honors with Bud Shields, formerly of Brigham Young University, of being the only two Utah athletes ever to win national titles in swimming or diving.

Her achievement is the result of hard work well directed. It has meant hours of daily practice and the sacrifice of many social activities in order to live within strict training rules.

Virginia was coached by Ferron Lossie of Weber College. She received the loyal support of her father and mother. She owes much to them

and her pioneer ancestors for her physical ability and traditions of courage and determination.

She gives the L. D. S. Church and its teachings credit for a large part of her success. She is a faithful Sunday School teacher and not only lives the Word of Wisdom religiously but en-

courages the same standards among her associates.

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Melchizedek Priesthood

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JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

MELCHIZEDEK QUORUM STUDY COURSE ANNOUNCED FOR 1940 AND 1941

Priesthood and Church Government is course title; two years to be devoted to vital subject; new book and "Era" outlines and supplementary reading to present subject matter.

PRIESTHOOD AND CHURCH GOVERNMENT will be the vitally important theme of the 1940 and 1941 study course for the quorums of the Melchizedek Priesthood. The available information on this subject has been compiled by Dr. John A. Widtsoe, under the direction of the Council of the Twelve, from numerous sources, many not now generally accessible. The material thus gathered has been so organized as to make the volume a Priesthood study course, reference book, and handbook—in short, a digest of the revelations on Priesthood, and the practices and procedures of Church government and the statements of Church leaders on the subject of Priesthood, covering more than a century.

The wide scope of the work is indicated by the table of contents:

CONTENTS

A message from President Rudger Clawson to the Priesthood of the Church.

Part One—The Meaning of the Priesthood
Chapter 1—The Course of the Priesthood on Earth

Chapter 2—What is Priesthood?

Chapter 3—The Powers of the Priesthood

Chapter 4—Priesthood and the Church

Chapter 5—The Priesthood Bearer

Chapter 6—The Right to Use the Priesthood

Chapter 7—Priesthood and the Home

Chapter 8—The Law of the Priesthood

Part Two—The Priesthood and Church Government

Chapter 9—The Divisions of the Priesthood

Chapter 10—The Melchizedek Priesthood

Chapter 11—The Melchizedek Priesthood Quorum

Chapter 12—Quorum Administration: The Committee System

Chapter 13—The Aaronic Priesthood: Its Offices and Quorums

Chapter 14—The Church and Its Purposes

Chapter 15—Organization of the Church

Chapter 16—Some Principles of Church Government

Chapter 17—Judicial Provisions

Chapter 18—Calling and Ordaining men to the Priesthood and Church Offices

Part Three—Church Administration: Priesthood in Action

Chapter 19—The President and the First Presidency of the Church

Chapter 20—The Apostleship and the Council of the Twelve

Chapter 21—The Patriarch to the Church: Office and Functions

Chapter 22—The First Council of Seventy

Chapter 23—The Presiding Bishopric

Chapter 24—General Officers of the Church and Auxiliary Functions.

Chapter 25—Stake Administration
Chapter 26—Ward Administration
Chapter 27—The Missions of the Church
Chapter 28—Priesthood and Temple Work
Chapter 29—Ordinances and Ceremonies
Part Four—Appendices and Index
Appendix I—The First Presidencies of the Church of Jesus Christ of Latter-day Saints
Appendix II—General Authorities of the Church and Those Who Ordained Them to Priesthood Office
Appendix III—Study Courses for Quorums of the Priesthood
Index

PROCEDURE AND AIDS TO STUDY

Outlines of the lessons, for the guidance of quorum teachers, will be prepared and printed from month to month in *The Improvement Era*. These outlines will indicate what material should be studied each week throughout the two years. In addition there will be appended to each lesson challenging questions and problems bearing upon various phases of Priesthood principle and activity. Supplementary quotations on the subject of Priesthood from Church leaders, past and present, will also be printed monthly, for the further benefit of the quorums. With this theme in hand, the Melchizedek Priesthood bearers of the Church may look forward to two years of most profitable and pleasant study activity.

The book entitled *Priesthood and Church Government* is published by the Deseret Book Company, 44 East South Temple. More than four hundred pages in length, it will be sold at \$1.75 a copy to the general public. It may be purchased through Priesthood quorums for \$1.50 a copy if charged; and for \$1.35 a copy if cash accompanies order, or if sent collect postage. Two per cent sales tax should be added in Utah. The intent is to

place this valuable volume in the hands of quorum members and officers, practically at cost, and every bearer of the Priesthood should own and use a personal copy.

There will be nine lessons each quarter. This will leave ample time for the twelve Fast meetings of the year which should be quorum activities, and for such Sundays as may be occupied by stake conferences and similar events—provided the quorum meets on Sundays.

The *Era* outlines will help to indicate the subjects in each lesson that should be especially emphasized. The class leader and members should be thoroughly familiar with the text covered by the lesson; and the class hour should be devoted largely to a discussion of the material therein presented. Helps and illustrations should be drawn from general and local conditions.

There should be no hesitancy in discussing fully the problems raised in the study course. Personal experience and observation, bearing on the lessons, are valuable. However, class discussion should be confined to lesson headings. Each lesson heading should be understood and discussed. It should be borne in mind that the lessons have an ascending value, and that a full understanding of the message of the course of study cannot be won until the whole course has been completed. The suggestive outlines, and the problems at the end of each lesson, are merely helps, and should not be binding upon the class leader and the class.

The restoration of the Priesthood is the foundation of the Church of Jesus Christ of Latter-day Saints, and marks its vital difference from all man-made churches. This course is offered so that every man may understand the Priesthood he holds, and may thereby be led to magnify and honor it.

Melchizedek Priesthood Outline of Study, January, 1940

TEXT: *Priesthood and Church Government*.
(See supplementary readings, problems, and projects below.)

LESSON I

FROM ADAM TO ABRAHAM
(Read Chapter 1, pp. 1-12.)

- I. "Without beginning of days or end of years": authority to act for God always available to man
 - a. Testimony of the prophets
 - b. Recorded history of Priesthood on earth

- II. Adam fully informed and empowered
 - a. Is told plan of salvation
 - b. Receives keys of Priesthood presidency
 - c. Administers Gospel ordinances
 - d. Ordains succeeding generations
- III. Distinguishing features of First Disposition
 - a. From father to son: the Patriarchal Order of Priesthood

- b. The line of descent: a list of illustrious names
- c. The Church established
- d. Personal direction: Adam, Enoch, Noah walk with God

IV. Early departures from the truth: Dispensation of Noah

- a. Free agency: Adam's children choose for themselves
- b. Apostasy concurrent with rise of the Church
- c. Noah labors all his days

V. Earth not wholly without knowledge and authority in times of apostasy (See this issue, *The Improvement Era*, p. 718: "The Common Source of Religious Truth," by Milton R. Hunter.)

- a. Diffusion of righteous influence
- b. Special visitations and manifestations
- c. Example in succession to Melchizedek

VI. Abraham seeks the Priesthood: an authentic record

- a. The "blessings of the fathers"
- b. Pharaoh's imitation of the Patriarchal Order
- c. At the hands of Melchizedek

VII. "None greater."

- a. Who Melchizedek was
- b. What his office and powers: Joseph Smith's account

Problems and projects:

1. How many instances can you cite from religious history substantiating Amos 3:7? Why need the Lord work through men? Can He not accomplish His earth purposes directly?

2. Where would you go for a history of the Priesthood on earth? To *Encyclopaedia Britannica*? Ecclesiastical histories? The Pearl of Great Price? Exclusive Latter-day Saint sources?

3. Discuss: "Whenevers there has been need on earth of the Priesthood, the authority to act for God has been conferred on man." Is there not always such a need? Has the authority always been conferred? What, then, do we understand by apostasy?

4. A year-long project: your understanding of Priesthood will be no clearer than your understanding of the terms used to describe it. If your definitions are hazy, indefinite, incomplete, non-distinctive, so will your thinking be. Make it a point of pride to become well acquainted with terminology: what is your mental picture of the Great Plan? Is it synonymous with Plan of Salvation, with Gospel? What is the distinction between principle and ordinance? Between keys, powers, blessings, privileges? Do you see Patriarchal Order in clear outlines? Are seed and lineage synonymous? What do you understand by atonement, by sealing, by calling, by office, by ordination, and so forth, to an endless list of recurrent Priesthood terms? As owner of a copy of *Priesthood and Church Government*, you might well enter definitions and pertinent notations—examples, illustrations, analogies—in the margin of every page. Perhaps the quorum would like to keep a community notebook. What a priceless commentary it could become!

5. Is Priesthood ordination in the Church today patriarchal when a father ordains his son, and that son his son, etc., throughout succeeding generations? How does it differ from practice in the First Dispensation?

6. How are Gospel knowledge and Priesthood authority dependent on Church organization?

LESSON II

FROM ABRAHAM TO CHRIST
(Read chapter 1, pp. 12-24)

- I. An unbroken chain from Abraham to Moses
 - a. The links in a royal lineage
 - b. Moses held keys of presidency
 - c. Aaron held Melchizedek Priesthood
- II. A new arrangement: Israel under a lesser law
 - a. Higher Priesthood withdrawn with Moses
 - b. Lesser Priesthood appended: the preparatory Gospel continues
 - c. Aaron's position not unlike Presiding Bishop
- III. The Levites: an extensive call to service
 - a. Particular qualifications
 - b. Special ministry
- IV. The new arrangement continues to Christ
 - a. The prophets of Israel: whence their authority
 - b. The kings of Israel: whence their authority
 - c. Priesthood corruption
 - d. Succession after Aaron: a few landmarks
 - 1. Joshua
 - 2. Samuel
 - 3. Elijah
 - e. John the Baptist in the tradition of Aaronic Priesthood
- V. Book of Mormon peoples also under lesser law until Christ
 - a. Priests and prophets
 - b. Alma and the preparatory Gospel
 - 1. Establishes Church
 - 2. Ordains priests and teachers
 - 3. Awaits the fullness of Priesthood
 - c. Priesthood among the Jaredites
 - d. Christ confers Melchizedek Priesthood
 - e. Nephites subject to authority at Jerusalem
 - f. The witness comes to "other sheep"
- VI. With Christ, the Melchizedek Priesthood assumes control
 - a. Aaronic Priesthood remains intact
 - b. Kingdom of God reestablished
 - c. Key-bearers from earlier dispensations bestow power on Apostles
- VII. Provisions to perpetuate authority
 - a. Twelve called
 - b. Church established and fully officered

Problems and projects:

1. What present-day analogy can you find to the position held by Aaron? Had you ever thought of his holding the Melchizedek Priesthood? What authority do you suppose was held by the succession of High Priests after him?

2. How can you reconcile the Gospel as it continued with Israel with the lessened authority left to Israel after Moses departed?

3. Why do we need the Aaronic Priesthood today, now that we have a restoration of the Melchizedek Priesthood in its fulness? Do we have the Levitical Priesthood today? Where does it overlap, and where differ from the Aaronic?

4. Have someone review incidents from Kings, Chronicles, and the later history of Israel illustrating the directive powers of the Aaronic Priesthood and the relationship between priest and king in Israel.

5. Were there two sets of Twelve Apostles in the time of Christ, one in the eastern and one in the western hemisphere? Explain.

6. Point out how the Church as established by Christ differed from that established by Alma. What authority do you suppose the priests and teachers held who were ordained by Alma?

LESSON III

APOSTASY AND FINAL RESTORATION

(Read chapter 1, pp. 24-31)

- I. Men choose for themselves, and history repeats itself
 - a. Rapid growth of the Church after Christ
 - b. Early departures from the truth
 - c. Priestcraft replaces Priesthood
 - d. Peter, James, and John last to hold keys of Apostleship
- II. "The morning breaks, the shadows flee"
 - a. Joseph Smith: an early day in spring
 - b. Significance of First Vision
- III. "Called of God as was Aaron": the Latter-day Saint claim
 - a. Proper ordination
 - b. By proper authority
 - c. Joseph Smith and Oliver Cowdery
 - 1. Receive Melchizedek Priesthood
 - 2. Ordained Apostle and Elder.
- IV. Completeness of the restoration
 - a. President Woodruff's account
 - b. Joseph Smith held every key, sealed his testimony
 - c. A kingdom of priests: every man may trace his authority
 - d. Priesthood today same as that held by Adam
- V. A latter-day promise: Priesthood to prevail
 - a. Preparation for greater things to come
 - b. Dispensation of the Gospel for last time
- VI. The sun and substance: to regain presence of the Father

Problems and projects:

1. Explain: "The Priesthood left the people, but in the first place the people left the Priesthood."

2. Interesting, brief reports by various members of the class can be made from readings in ecclesiastical history illustrating stages in the falling away after Christ: one should limit itself to changes in a specific ordinance; another to re-interpretation of fundamental doctrine; another to institution of pagan practices; another to alleged descent of authority, etc.

3. What conditioning in world thought and activity had to take place before the Gospel could be restored? What illustrations can you find in history which definitely indicate that the Lord prepared the time, the place, and the circumstances for the restoration?

4. A visual aid: it would be interesting to chart, by means of simple date lines, the time occupied by major Gospel dispensations, and the intervals between them. In comparison with the falling away between Noah and Abraham, for example, what picture do you get from the seventeen-odd centuries that elapsed during the Great Apostasy? How long, relatively, do the hundred and ten years of Church organization today seem when seen, year by year, century by century, alongside the period covered by the First Dispensation?

5. What does Joseph Smith's concern in instructing and in duly endowing the Apostles with power before his death indicate regarding their position and authority in regulating the affairs of the Kingdom of God on earth?

(Continued on page 744)

SUPPLEMENTARY READINGS

For Priesthood and Church Government.

1. It is recorded in the Book of Alma regarding the Priesthood, that the ordinances of the Priesthood and the calling to the Priesthood were without beginning or end. There may be a beginning to the person who is called, but that Priesthood existed before that person was called, and there was no beginning to the calling, no beginning to the ordinances of the Priesthood, no beginning to the Priesthood itself, being handed down from all eternity, being in existence in all of the worlds that were worthy of having the Priesthood and authority from God. (Orson Pratt, *Journal of Discourses*, Vol. 22: 28-9.)

2. Apostasy before the days of Christ: When Jesus commenced His ministry in Palestine He found a sad condition of apostasy among the Jews. All who had held authority of the Priesthood had practically disappeared. The spiritual leadership of the Jews was in the hands of enemies of the Savior's doctrines and mission. The Melchizedek Priesthood, of course, had been taken from Israel with Moses, and the Aaronic Priesthood had continued on through many stormy scenes and was still to be found to some small extent at the time of the birth of Jesus Christ. We naturally think that Zacharias, the father of John, and one of the priests who officiated in the temple was clothed with the authority of this Priesthood at the time John was born. Moreover, we are informed in the writings of Luke that at the time of the birth of Christ there was one Simeon, a righteous man, "who was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." Simeon was a prophet and it was revealed to him that he should not die until he had beheld the Son of God in the flesh. (Joseph Fielding Smith, *The Progress of Man*, p. 157.)

3. Jesus was no rabbi graduated from theological schools, no certificated preacher, no bearer of degrees conferred by institutions of men—His investiture was of the supremely higher order, that of commission and ordination at the hands of His and our Eternal Father. He was and is the incarnation of PRIESTHOOD. (James E. Talmage, *The Deseret News* "Church Section," July 15, 1933, p. 4.)

4. "Well, but," you say, "let the Jews take their own standard." Then they will neither have the Christian dispensation, nor that of Moses and the Prophets, because both of these had power in them that the Jews do not profess to have. The Christian religion had its inspired men, Apostles and Prophets. Those the Jews have not got. Moses and the Prophets had their miracles, gifts, powers, and oracles, men

who were raised up by heaven, to direct, make laws and governments, and organize a kingdom among the Jews; they have not got these either. The most they pretend to have is a Book that gives the history of their fathers, and of Moses and the Prophets; showing that they lived under a dispensation of Priesthood, revealed from heaven, and handed down from the fathers, from generation to generation, which Priesthood held the Urim and Thummim, and the charge of the holy place, containing the holy things, and power to inquire of God and to instruct the people in what was for their peace, defense, welfare, government, judgment, and law. The Jews cannot say they have those things now. (Parley P. Pratt, *Journal of Discourses*, Vol 1: 176.)

ANTI-LIQUOR-TOBACCO COLUMN

ADDITIONAL REPORTS OF RELIEF SOCIETY

AS A report of further progress in the Campaign for the Non-use of Liquor and Tobacco, and as evidence of the loyal support of the Relief Society officers and members in this work we are publishing the following extracts from reports received by the office of the general Relief Society Presidency:

President Ethel B. Andrew of Mt. Ogden Stake reports: "Upon receiving your letter of August 22, I checked with our ward presidents, who reported that the booklets on the non-use of alcohol and tobacco had been distributed in every home. Therefore, Mt. Ogden Stake also reports 100 per cent."

From Edna J. Crane, secretary, North Sevier Stake, we have the following: "I am happy to report that there has been 100% distribution in North Sevier Stake of the three booklets sent out by the Church on the non-use of alcohol and tobacco."

In reporting the distribution of the booklets on the non-use of alcohol and tobacco, Secretary Bertha M. George of Franklin Stake Relief Society says: "This was taken care of . . . through our visiting teachers of the Relief Society, and on checking up we find that it has been done 100% as near as can be ascertained."

Edith H. Brown, president of Weiser Stake Relief Society, reports: "We are happy to report that the work (of distributing the pamphlets) has been accomplished in all the wards of our stake with the exception of Vale which reports 75% of the homes having the pamphlets. . . In one ward where the ward Priesthood teachers had not done this work, it was picked up by the Relief Society teachers and accomplished 100%."

"We have 1,338 L. D. S. families in the stake. To date the pamphlets are in 1,002

homes and 63% have read them. One ward reported having used them in the Sunday School class. . . We hope to have them in every home in the very near future." This is a quotation from a letter by Ella M. Peck, secretary, Bear River Stake Relief Society.

North Davis Stake Relief Society sends in this report by Mabel Layton, secretary: "There has been 100% distribution (of the pamphlets) and 75% read."

President Phoebe Markham says: "I am happy to report to you that Palmyra Stake has reached 100% of homes receiving alcohol and tobacco education booklets. Our visiting teachers have made special visits to see that every family in our stake received the information."

From Millard Stake Relief Society president Artemesia George, comes this report: "At union meeting the last of the seven ward presidents in Millard Stake reported that every home in her ward had received the three booklets on tobacco and alcohol and to the best of her knowledge were being read."

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

PRESIDENT WILLIAM R. PALMER of the Parowan Stake reports: In the spring of 1939, the Elders' quorum of the Cedar City Third Ward found a three-acre tract of land, located within the limits of Cedar City, and belonging to the Indians, which they could rent for \$35.00. They rented the land, paid the Indians in flour, potatoes, and cash, and then proceeded to prepare the ground for the seeding of potatoes. Certified seed potatoes were obtained with quorum funds.

This quorum has about eighty-seven members and half of them participated in this project. The potatoes were planted and once a week during the summer from twenty to twenty-five members of this quorum would go to the field in the evening, after their regular work was done, and do the hoeing, cultivating, and watering.

During the week of October 16th, 1939, the quorum harvested the crop, the yield being 800 bags, for part of which they expect to realize about \$500.00 in cash. The remainder will be used in the Welfare program in any way the bishop may desire.

After the potatoes had been dug the Indians planted their fall wheat which, due to the fact that the land had been well fertilized, should produce a good crop next year.

J. Frank Jackson, president of the quorum, with his two counselors, Le-Vand Bauer and William Condie, are already planning for next year. They expect to obtain a tract of land large enough to justify them in employing one of their members full time on the project. Some of the funds raised this year will be used to finance next year's undertaking.

Church Moves On — European Mission Evacuation

(Continued from page 735)

Harold, Santa Monica, Cal., Eastern States; Bowden, Barton Reid, Preston, Idaho, Western States; Brammer, John H., Salt Lake City, Northern States; Briggs, John Randall, Canada, Released; Emmett Lee, Salt Lake City, Released; Brown, Myron Ricks, Rexburg, Idaho, Texas; Buchanan, Robert Bowers, Salt Lake City, Released; Bushman, Margarette, Salt Lake City, Canadian; Butler, David Maxwell, Snowflake, Arizona, Released.

Call, Don Carlos, Brigham City, Utah, Eastern States; Call, Dora, Bountiful, Utah, Canadian; Campbell, James Alvin, Salt Lake City, Central States; Clark, Marvin Floyd, Georgetown, Idaho, Released; Clawson, Scott, Ray, Salt Lake City, Released; Clawson, Ernest, Wausau, Wisconsin, East Central States; Clay, Cyrus Budge, Thornton, Idaho, Southern States; Clayton, Joseph Harold, American Fork, Utah, Eastern States; Cornwall, Glenn Hill, Murray, Utah, Eastern States; Crabk, Kirkham Ward, Utah, Eastern States; Cunningham, Leonard Blain, Mesa, Arizona, Canadian.

Davis, Richard William, Brigham City, Utah, Canadian; Decker, Craig Adams, Kirtland, New Mexico, North Central; Dixon, Alois, Phoenix, Arizona, Released; Dixie, Fredric Wade, Cedar City, Utah, Texas; Dixie, Philip John, Salt Lake City, Died August 26, Buried in Birmingham; Ducham, Lowell Marsden, Salt Lake City, Released.

Elkins, Roy Miller, Salt Lake City, East Central; Erskine, Lawrence, Arvada, Salt Lake City, North Central; Farnsworth, Karl George, Released; Eyring, LaJoy, Pima, Arizona, East Central.

Foster, Irwin, St. George, Utah, Released; Frodsham, Lee Melton, Brigham City, Released; Gardner, Beryl Ruby, Hayden, Utah, Eastern States; Garfield, Mabel, Salt Lake City, Utah, Southern States; Gatz, Gussie Venoy, Salt Lake City, Utah, Southern States; Gillespie, John Ernest, Salt Lake City, New England; Glass, Stanley William R., Downey, Idaho, Released; Goodson, Ruby, Phoenix, Arizona, Northern States; Green, Van Wilson, Clearfield, Utah, Central States; Griffin, Ralph Jesse, Rexburg, Idaho, Eastern States.

Hammond, Kirk Monfello, Utash, Released; Hawks, Grand Anderson, Ogden, Utah, Northern States; Hodson, Robert Lee, Provo, Utah, Northern States; Holmes, Milen Alice, San Antonio, Texas, Mission; Holmes, Samuel LaMar, Salt Lake City, North Central States; Holt, Grant Robert, Provo, Utah, Remaining in England; Hopkins, Frederick Wilson, Garland, Texas, Eastern States; Howard, Bryan Allen, Huntington Beach, Released; Hurst, Melvin, Blanding, Utah, Texas.

Jacobson, Steffan George, Provo, Utah, Canadian; Jenkins, Wendell Dee, Freedom, Wyoming, Northern States; Jensen, J. Allen, Salt Lake City, Released; Jordan, Clovis Harman, Brigham City, Utah, Southern States.

Kearl, Chase DelMar, Preston, Idaho, Released; Kimball, Gordon Curtis, Tucson, Arizona, Eastern States; Kimball, Shirl Burton, San Diego, California, Northern States; King, David Sjodahl, Washington, D. C., Released.

Larson, Clinton Foster, Salt Lake City, Utah, New England; Layton, L. R. Thatchet, Arco, Idaho, Released; Larson, Leon, Salt Lake City, Salt Lake, California, Western States; Lewis, Albert Lucian Douglas, Arizona, Released; Luncford, Clyde Martin, Provo, Utah, Texas; Lyman, Mark Perkins, Blanding, Utah, Released.

Matthews, Edoune Louise, Salt Lake City, Released; Matheson, John Benjamin, Salt Lake City, Eastern States; Mickelson, Morris Leo, Phoenix, Arizona, Central States; Miller, Burton Smith, Salt Lake City, Released; Miller, Ivan Valyare, Hyrum, Utah, Eastern States; Miller, Robert Talbot, Salt Lake City, Northern States; Misch, Jessie, Salt Lake City, Northern States; Mugleston, America Rose, Salt Lake City, East Central States; Murdoch, Max Vincent, Kyle, South Dakota, Texas; Musser, Samuel Shipp, Salt Lake City, Remaining in England; McLean, Gordon, Maxville, Utah, Northern States; Sanders, Comix, Max Wilburn, Los Angeles, California, Released; Nelson, Leslie Ferdinand, Mt. Pleasant, Utah, Texas.

Page, Mildred, Payson, Utah, Northern States; Palmer, Dr. William, Gentleman, Salt Lake City, Released; Parkinson, Joseph, Salt Lake City, Northern England; Patterson, Francis A., Carey, Idaho, Released; Paxman, Monroe, Jr., Provo, Utah, Northern States; Phillips, Carlos Albert, Twin Falls, Idaho, Released; Pratt, Doris, Ogden, Utah, Released.

Rich, Lloyd Elliott, Brigham City, Utah, North Central; Rich, Richard, Salt Lake City, Salt Lake City, Eastern States; Richards, George LeMont, Salt Lake City, Southern States; Richards, Joel, Jr., Salt Lake City, Canadian; Richards, Phillip L., Salt Lake City, Released; Richards, Robert, Salt Lake City, Western States; Richardson, Acl, Wausau, Salt Lake City, Eastern States; Roberts, Lloyd, Afton, Wyoming, Central States; Romney, Charles Wilken, Salt Lake City, Canadian; Romney, Myles Waldo, St. George, Utah, Texas.

Sabin, Miss Zara, Bountiful, Utah, Northern States; Saunders, Anna, Ogden, Utah, Released; Schmidtmann, Fred Austin, Salt Lake City, Eastern States;

Seate, William John, Salt Lake City, Released; Shaw, John Austin, Ogden, Utah, Released; Shields, Joe Weston, Salt Lake City, Southern States; Smith, Dean E., Richmond, Utah, Released; Smith, G. J. Marjorie, Ogden, Utah, Released; Smith, Hyram Mack, Salt Lake City, Central States; Smith, Lowell Dean, Salt Lake City, Northern States; Snider, John, Salt Lake City, Utah, Eastern States; Smoot, Richard Parkinson, Salt Lake City, Eastern States; Southgate, Norman Dawson, Bala Cynwyd, Pennsylvania, Canadian; Stevens, John Abraham, Salt Lake City, Western States; Stewart, Tom, Salt Lake City, East Central States; Stover, Worthy, Thos. Everett, Idaho Falls, Idaho, Released; Stoneman, Nelle Wilhelmina, Salt Lake City, New England; Summer, George Irving, Rexburg, Idaho, Canadian.

Tasgar, Ruth Nash, Cody, Wyoming, East Central; Taylor, Nolan Riley, Par West, Utah, Eastern States; Tingey, Ralph J., Centerville, Utah, East Central States; Tingey, Stuart Lorenzo, Brigham City, Utah, Eastern States.

Wagstaff, William Deland, Salt Lake City, Western States; Wallace, Benjamin Kimball, Salt Lake City, Released; Ward, Lyle McLean, Salt Lake City, New England; Watkins, Don Rich, Provo, Utah, Released; Webb, William, London, England, New Zealand; Stover, Wm., Idaho, Bountiful, Utah, Eastern States; Wheeler, Harold Grover, Ogden, Utah, Eastern States; Wheeler, Wright, David R., Ogden, Utah, Released; Wilson, David Jay, Ogden, Utah, Released; Williams, William Wallace, Winter, Utah, Released; Wiscom, Marianne, Salt Lake City, New England.

Young, Delmar Johnson, Ogden, Utah, Canadian. **SWISS AUSTRIAN MISSION**

Guy B. Alexander, Raymond, Alta., Remaining; Nephil Simon Allen Salt Lake City, Remaining. **Marion** Karl Baudley, Provo, Utah, Released; Albert John Beutler, Salt Lake City, Released; Wilford LaRue, Salt Lake City, Northern States; Willard Handel, Salt Lake City, Northern States; Albert Leo Black, Delta, Utah, Released; James Maurice Clayton, Midvale, Utah, New England; Wyndon Doyle Cranney, Auburn, Wyoming, Released.

Jack, David Pace, Salt Lake City, North Central; Alfred Durttschi, Driggs, Idaho, Released; Don Lee Earl, Las Vegas, Nevada, **Frederick** Reynold Hardy, Salt Lake City, Central States; June Irene Hickman, Salt Lake City, Released; Wendell Taylor Jackson, Oakland, California, Central States.

Karl Cardon Klinge, Rexburg, Idaho, Eastern States; August C. Lenz, Glenwood, Alta., Can., Canadian; William L. Lenz, Salt Lake City, Released; Clarence Lee Littlewood, Richfield, Utah, Northern States; Howard Lynn Lund, Salt Lake City, Northern States; Hubert Leo Lucy, Junction, Utah, Released; Hubert Wayne Macfarlane, Ogden, Utah, Released; Nedra William McLachlan, Salt Lake City, Southern States; Sesie Horace Monsen, Pleasant Grove, Remaining.

Muthan Niederaussern, Logan, Utah, Southern States. **David** Wilcox Ferries, Colfax, Idaho, Released; Eldon L. Jones, Salt Lake City, Released; Edward Lindblad, Rexburg, Idaho, Released.

Reed Eugene Sawyer, Rexburg, Idaho, East Central; Don Carlos Schmitz, St. George, Utah, East Central; Hiram B. Smith, Salt Lake City, Released; William Udall Schmid, Salt Lake City, Northern Central; Lewis Warren Smith, Salt Lake City, Remaining; William Smith, Salt Lake City, Jr., Ogden, Utah, Released.

David Eddie Todt, Salt Lake City, Northern England; Arthur Rich Watkins, Salt Lake City, Released; Jones, Ernest White, Tremonton, Utah, Released; Sam Max White, Morgan, Utah, Eastern States; Joseph Birne, Wirthlin, Salt Lake City, Released; Lymas Ruth Wettstein, Woods Cross, Utah, Released; Royal Victor Wollers, Salt Lake City, Northern States.

Harold Emery Young Jr., Salt Lake City, Released.

Donald Frederick Zaugg, Stirling, Alberta, Can., Canadian; Keith Walters Zollinger, Rexburg, Idaho, Northern States; Clinton David Zollinger, Providence, Utah, Southern States.

WEST GERMAN MISSION

Alfred William Alder, Murray, Utah, Western States; Donald Rex Anderson, Springville, Utah, New England; Grant, Watkins Baker, Magna, Utah, Northern States; Frederick Karl Ball, Salt Lake City, Northern States; John Richard Barnes, Salt Lake City, Released; Leonard John Bishop, Salt Lake City, Central States; Doris Ether Black, Bayfield, Colorado, Released; George Rowland Blake, Provo, Utah, North Central; Leland Blœ Blatter, Chinook, Montana, Northern States; Grant Abbott Brown, Salt Lake City, Northern Central States; Clarence Buehner, Salt Lake City, Northern States; Sylvan Burgi, Midway, Utah, Released.

John Wilson Dean, Heber, Utah, Released; Woodrow Cugan Bennett, St. George, Utah, Released; Willard Bingham Dorey, Ogden, Utah, Central States; Fred Henry Duehrer, Salt Lake City, Southern States; Nephi Henry Duehrs, Driggs, Idaho, Released; Owen Ken Earl, Bunkerville, Nevada, Northern States.

Ernest Frandsen, Jr., Provo, Utah, Released; James Robert Gillespie, Provo, Utah, Released; Richard Larkin Glade, Salt Lake City, Western States; Adahol Goltz, Salt Lake City, Released; Mrs. Elizabeth P. Goltz, Salt Lake City, Released; William George Gould, Salt Lake City, East Central States; Dean George Griner, Phoenix, Arizona, Released; Donworth V. Gubler, LaVerkin, Utah, Released.

Whitney Dilworth Hamm, Salt Lake City, Western States; Davis John, Hona, Mesa, Arizona, Southern States; Alvin H. Hobbs, Salt Lake City, Wisconsin, Central States; Clark Marcel Hillam, Brigham, Utah, Northern States; Andrew Burt Horsley, Brigham, Utah, Western States; Geren V. Howell, Fish Haven, Idaho, Southern States.

Charles Jenkins, Jr., Logan, Utah, North Central States; Harold Clive Kimball, Jr., Salt Lake City, New England; Wesley Floyd Knudsen, Provo, Utah, Southern States; Fred Knutti, Montpelier, Idaho, Southern States; Harold Eugene Kratzer, Salt Lake City, Released; George Peter Kuhn, Salt Lake City, North Central States; Robert Kunkel, Holladay, Utah, Southern States; Warren Paul Kirk, Pleasant Grove, Utah, Released.

Clayton Melvin Larsen, Preston, Idaho, Southern States; George Larson, Salt Lake City, Southern States; Howard Watson Lyman, LaGrande, Oregon, Southern States.

Edward Milo Mabey, Salt Lake City, New England; William Rite Manning, Canby, City, Utah, Northern States; Carl Olaus, Salt Lake City, Northern States; Thomas Paxman Martin, Provo, Utah, Released; Lawrence Welden Morris Mathis, Price, Utah, Released; Lawrence Perry Bryant McOmber, Pocatello, Idaho, Central States.

Harry Alvin Nebius, Salt Lake City, Northern States; Reed I. Oldroyd, Fountain Green, Utah, Eastern States; Grace Olsen, Salt Lake City, Central States.

Reese Keith Parker, Bancroft, Idaho, Central States; Heinrich Friedrich Christian Pieper, Resbury, Idaho, Released; Richard Douglas Poll, Fort Worth, Texas, Canadian; Stanford Eugene Poulsen, Richfield, Utah, Eastern States; Donald Gen Poulton, Jr., Salt Lake City, Northern States.

Elli Elmer Reisenbeck, Richmond, Utah, Southern States; Katherina Landonner Riegler, Salt Lake City, Released; Nikolaus Riepler, Salt Lake City, Released; Darrell Stanley Robins, Ogden, Utah, Released; Erni Herren, Salt Lake City, Southern States.

Valerie Elwood Sawville, Salt Lake City, Western States; Norman George Sebold, Nendowale, Idaho, Released; Verman Charles Sorenson, Riverton, Utah, Eastern States; Elmer Ernest Stetter, Logan, Utah, Released; Thomas Frank Swallow, Salt Lake City, Utah, Texas; Shid H. Swenson, Spanish Fork, Utah, Released.

William Howard Hayne, Brigham City, Utah, Texas; Douglas Niels Thompson, Bountiful, Utah, Central States; Joseph Ralph Thompson, Cedar City, Utah, Central States; Elmer Russell Tueller, Geneva, Idaho, Released.

Dwayne Delbert Ward, Almo, Idaho, Eastern States; Grant W. Weber, Weiser, Idaho, Released; Edward W. Weigert, Weiser, Salt Lake City, Central States; Milton L. Weller, Salt Lake City, Salt Lake City, Central States; Hyrum Wells, Twin Falls, Idaho, East Central; Walter Benson Welti, Salt Lake City, Central States; John Frederick Weisz, Salt Lake City, Southern States; George Albert Wimmer, Ogden, Utah, East Central States; Edward Joseph Wirthlin, Payson, Utah, Central States; Wilford Wright Wall, Payson, Utah, Canadian.

SWEDISH MISSION

Joseph Fred Ahlander, Provo, Utah, Northern States; Charles Frederick Alt, Orange, California, Released; Alvin M. Anderson, Salt Lake City, Released; John Donald Anderson, Richmond, Utah, North Central; Wallace Owen Anderson, Blackfoot, Idaho, Central States.

Raymond Lee Barlow, Richfield, Utah, Central States; Wayne Thorstom Blomquist, Salt Lake City, Central States; Merrill Merrill LeRoy Borg, Sandy, Utah, East Central; Ernest Oscar Britzel, Salt Lake City, Central States.

Claire Ruesch Carlson, Mant, Utah, Released; Don Arthur Carlson, Willard, Utah, Released; Roy Ezra Carlson, Salt Lake City, Northern States; Andrew Ray Carlson, Salt Lake City, Northern States.

Stella Minerov Edvalson, Union, Oregon, Released; Raymond Wallace Elgren, Salt Lake City, Released; Lavon Kay Elison, Blackfoot, Idaho, East Central; (Continued on page 746)

Church Moves On — European Mission Evacuation

(Continued from page 745)

Dehlin Albin Erickson, Iona, Idaho,
 Erick Edward Erickson, Jr., Salt Lake City, Central States; Ruth Elizabeth Fors, Murray, Utah, Eastern States; Arvid Fredrickson, Roosevelt, Utah,

Claude W. Grant, Sandy, Utah, Central States; Loren Eugene Grant, Fairview, Utah, East Central States; John Earl Hansen, Layton, Utah, Released; Carl Othon Nathaniel Holm, Idaho Falls, Idaho, Released; Jay Carl Howell, Logan, Northern States;

Edward Wallace Johnson, Salt Lake City, Central States; Erick Gusta Johnson, Salt Lake City, Central States; John David Johnson, Preston, Idaho, Northern States; George Edward Johnson, Salt Lake City, England; Maxwell Johnson, Grantsville, Utah, Southern States; Sterling A. Johnson, Ingleswood, California, Central States; Walden Weaver Johnson, Shelley, Idaho, Northern States; Walter Claudell Johnson, Salt Lake City, Oregon, States; Wayne Kay Johnson, Pleasant Grove, Utah, Released; Leon Berrett Jones, Ogden, Utah, Central States; Eugene Roland Krantz, Salt Lake City,

Orvin Fred Larson, Lakewood, Arizona, Eastern States; Floyd Lester Larson, Raymond Alberta, Canada, North Central States; George Rigby Lindquist, Logan, Utah, Released; Enoch James Lunt, Duncan, Arizona, Southern States;

Theodore Harry Malmquist, Long Beach, California, Released; Joseph Lindstrom Matson, Mt. Pleasant, Utah, Released; Frederick William Morrison, Salt Lake City, Released.

Woodrow Ensign Nelson, Woods, Cross, Utah, Southern States; Arthur Lowell Lynn Norris, Rockford, Illinois, Northern States;

Sarah Ann Ogden, Richfield, Utah, Eastern States; Alice Olson, Salt Lake City, North Central States; Ernest LeRoy Olson, Salt Lake City, Released; John Gladwin Olson, Payson, Utah, Northern States; Alfred Sonnen, Salt Lake, Northern States; Oscar Oscarson, Pleasant Grove, Utah, Northern Central States; Hjalmar Theodore Oscarson, Salt Lake City, Released.

Edmund Thomas Pearson, Duchesne, Utah, East Central States; Arthur Koenig Peterson, Smithfield, Utah, North Central States; Carl Old Peterson, Salt Lake City, Southern States;

Barr Eldredge Peters, Salt Lake City, Released; Elwood Lee West, Bismarck, North Dakota, Eastern States; Alvin Vane Ravston, Clarion, Utah, Central States; Clarence Warren Reynolds, Salt Lake City, Southern States; Lewis Max Rogers, Logan, Utah, East Central States;

Oscar Kenneth Saenger, Salt Lake City, Released; Alvin Charles Sorenson, Salt Lake City, Central States; Wallace Sammy Sorensen, Richfield, Utah, Eastern States; Fred Melvin Stecker, Portland, Oregon, East Central States; Paul William Stumm, Tremonton, Utah, Central States; Franklyn Swanson, Logan, Utah, Eastern States; Phillips Barton Svedin, Deeth, Nevada, North Central States;

Clark Owen Thompson, Hyrum, Utah, East Central States; Esther Wilma Thorup, Salt Lake City, North Central States;

Charles Ivan Worthington, Grantsville, Utah, East Central States.

NORWEGIAN MISSION

Charles Symons Anderson, Salt Lake City, Central States; Bermon Jensen Anger, Preston, Idaho, Northern States;

Ben Erwin Bagley, Koosharem, Utah, Eastern States; Albert Vern Brimhall, Salt Lake City, Northern States;

John Robert Carlson, Ephraim, Utah, East Central States; Homer Ursin Christensen, Salina, Utah, Northern States; Don Parley Christensen, Nephi, Utah, Released; Gertine Christopherson, San Bernardino, Calif., Released; Adrien Clinger, Salt Lake City, East Central States; Joseph Floyd Cooper, Hollywood, California, Canadian;

Vaughn Miller Erickson, Murray, Utah, Southern States; Joseph A. Farnsworth, Jr., Mesa, Arizona, North Central States; Grant DeVer Fridal, Tremonton, Utah, Eastern States;

Eugen Chester Geertsens, Salt Lake City, Southern States; Albert Sherman Gowans, Tooele, Utah, Southern States; Norman Jacob Gulbransen, Salt Lake City, North Central States;

Jack Arnold Hartwigsen, Pocatello, Idaho, East Central States;

Loy Maughan Jensen, Rexburg, Idaho, Utah, Southern States; Oliver Jensen, Salt Lake City, Northern States; Glen H. Johnson, Salt Lake City, Released; Jack Edwin Johnson, Brigham City, Utah, Released; LeRoy Johnson, Salt Lake City, Northern States; Louis Earl Johnson, Blackfoot, Idaho, Released; Lester Johnson, Salt Lake City, Northern States; Ormer Johnson, Salt Lake City, Utah, Eastern States; Thorvald Morck Johnson, Salt Lake City, North Central States; Nolan Wight Jorgenson, Idaho Falls, Idaho, Released;

Floyd Arthur Knight, Salt Lake City, Released; Clarence Michael Larsen, North Ogden, Utah,

Southern States; Lawrence Erick Larsen, Fairview, Utah, Idaho, Released; Thyra Therese Larsen, Ashton, Central States; Adelheid S. Lott, Huntington, Utah, Released; Karl Edward Lingwall, Salt Lake City, Northern States;

Orrin Andersen Madsen, Rock Springs, Wyoming, Northeast States; Paul Andrew Martin, Ogden, Utah, Eastern States; Elmer Lester Merrill, Vernal, Utah, Central States;

Arthur Brown Nielsen, Salt Lake City, Utah, Released; Hans Eugene Nielsen, Hyrum, Utah, Released; Joseph Walter Noland, Riverdale, Utah, Released;

Charles O. Olson, Salt Lake City, Central States; George Fielding Olsen, Logan, Utah, Released; Stuart P. Olsen, Salt Lake City, Released; Charles Hamlin Osborn, Los Angeles, California, Northern States;

George Edward Parry, Salt Lake City, North Central States; E. Payne, Glenwood, Utah, Eastern States; Fairis Joseph Peterson, Smithfield, Utah, North Central States;

Glen Sorenson Rawlings, Preston, Idaho, Central States;

Milton Wesley Sanders, Phoenix, Arizona, Released; James LaVa Sitterson, Orangeville, Utah, Southern States; Richard John Stromness, Salt Lake City, Southern States;

Thomas Walter Thorsen, Salt Lake City, Released; Austin L. E. Timson, Salt Lake City, Eastern States; Soren Derrill Frankl Fingey, Centerville, Utah, Northern States; Lester Alvin Torger森, Sacramento, California, Central States;

Olaf Haakon Vogeler, Salt Lake City, Released; Earl Hagerl Wilson, Hyrum, Utah, Eastern States.

FRENCH MISSION

Jude Andrew, Ordron, Utah, Canadian; William Cropper Ashby, American Fork, Utah, Released; Joseph Donald Bagley, St. Anthony, Idaho, Released; Glen Birle Barlow, Odgen, Utah, New England; Hibbert Norman Beeoley, Pocatello, Idaho, Canadian; Frank Bonner, Grand Bodro, Logan, Utah, Canadian;

Dean Elmo Call, Bannock, Idaho, Northern States; George Nibley Cannon, Salt Lake City, New England; Brigham Kent Carlson, Alberta, Canada, Released; Stanley Price Carlson, Tremonton, Northern Canadian; Sylvia Carmen, Salt Lake City, Released; Samuel Wayne Clark, Tooele, Utah, Canadian; Ross Lynn Covington, Rexburg, Idaho, East Central States; Gordon Chapman, Remained;

Clinton Davis, Salt Lake City, Released; William Ballis Due, Hyde Park, Utah, Released; James Howard Dunn, Logan, Utah, Released;

Francis Willis Erickson, Coeur d'Alene, Idaho, Canadian; Henry Clark Falls, Boise, Idaho, Spanish American; Dean Butow Farnsworth, Salt Lake City, New England; Eugene Fletcher, Jr., Seattle, Washington, Released; Rex Reese Funk, Benson, Utah, Released; James Arnold Giaguicci, Jr., Salt Lake City, Canadian; John William Gillespie, Los Angeles, Calif., Northern States;

Marie Hallam, Spanish Fork, Utah, Released; Charles Steven Hatch, Idaho Falls, Idaho, Released; David Leonard Haymore, Douglas, Arizona, Southern States; Franklin Lam Hwang, Douglas, Arizona, New England; Robert David Hwang, Payson, Utah, Canadian; Elija Holley, Ogden, Utah, Canadian; Ralph Bay Hutchins, Beaver, Utah, Released;

Frances Jeanne Ivory, Salt Lake City, Released; Knight K. Keay, Salt Lake City, Released; Robert Franklin Lamm, Larimer, Colorado, Canadian; Dennis LaVerna Laufer, Oakland, California, Released; Edna Elizabeth Leaver, Salt Lake City, Released; Lamont Leavitt, Levitt, Alberta, Canada, Canadian; Guy Weller Leavitt, Le, Paradise, Utah, Canadian;

Max Thorpe Melstrom, Salt Lake City, Released; Lowell Garz Merrill, Pocatello, Idaho, Released; Stanley McCulloch, Rexburg, Idaho, Canadian; Delight Kastberg, Pasco, Ogden, Utah, Canadian; Donald R. Larson, Salt Lake City, Canadian; William Earl Read, Jr., Ogden, Utah, North Central; Janeth Russell, Columbus, Ohio, Canadian;

Adolph Edwin Schmidt, Salt Lake City, Released; George Steiner Shurtleff, Jr., Salt Lake City, Canadian; Eric Sorenson, Salt Lake City, Canadian;

Clyde Therier Tarhet, Logan, Utah, North Central; Roland Max War, Heyburn, Idaho, Canadian; Ben Lewis Whiting, Willsburg, Utah, Released; Edris Morse Williams, Boise, Idaho, Released;

Lowell James Yancey, Blackfoot, Idaho, Released;

GERMANY MISSION

Carl Chandler Asdorn, Salt Lake City, North Central; Wynn Severeine Andersen, Brigham City, Utah, North Central; Donald Asdorn, Bountiful, Utah, Eastern States;

Arthur Egert Babbel, Twin Falls, Idaho, Southern, Canada; John Edward Babbel, Salt Lake City, Canada;

Charles Eldon Bitter, Salt Lake City, Northern States; John Holladay Bjarnason, Salt Lake City, Northern States;

James Robert Blasen, Logan, Utah, East Central States; Deane Wakley Brown, Bannock, Idaho, Released; Roger Ashwell Brown, Seattle, Washington, Released;

Sterling Grundy, Callahan, Provo, Utah, North Central States; John Cannon, Cannon, City, Ogden, Utah, North Central States; John Taylor Cundiff, Salt Lake City, Released; David Carson, Jr., Lehi, Utah, Northern States; Don Gilmore Christensen, Fayette, Utah, Central States; Stephen Hone Clark, Provo, Utah, Eastern States; Everett L. Cooley, West Jordan, Utah, Northern States; George C. Cott, Pocatello, Idaho, Northern States; Samuel Frederick Curtis, Somolomene, Arizona, Northern States; Homer Chipman Curtis, Salt Lake City, Released;

Eldred Leroy Dance, Blackfoot, Idaho, New England States;

Roger Sterling Evans, Lehi, Utah, North Central States;

Benjamin Carl Gertsch, Salt Lake City, North Central States; Lee Van Gray, Parrot, Idaho, Northern States; Charles E. Payne, Glenwood, Utah, Northern States; Everett Martin R. Grover, Rexburg, Idaho, North Central States; Lloyd Frank Gurk, Lehi, Utah, Southern States; Arnold Oliphant Gur, Parowan, Utah, Released;

Parry Wellington Harrison, Pocatello, Idaho, East Central States; Raymond Higginbotham Hawkes, Drummond, Idaho, Released; David Russell Hendricks, Lewiston, Idaho, Released; Karl Herkert Hilfig, Milwaukee, Wisconsin, Released; George Gordon Howard, Jr., Salt Lake City, North Central States; Max Ray Hunt, Joseph City, Arizona, East Central States;

Sterling Monron Jensen, Brigham, Utah, East Central States; Fay Hatton Johnson, Richmond, Utah, East Central States;

Howard Alvin Kasteler, Salt Lake City, New England States; Ralph William Kauer, Rexburg, Idaho, Western States; Ralph Knetsch, Salt Lake City, Released; Parley LaVell Koller, Weston, Idaho, East Central States;

Paul Hunter Lambert, Salt Lake City, Released; Ralph Mark Lindsay, Salt Lake City, Northern States; Charles Max Ludlow, Benjamin, Utah, Released;

Roger Park Manoskin, Salt Lake City, Released; John Yancy Merrell, Brigham, Utah, Western States; Wallace Den Montague, Sugar City, Idaho, Western States; Dan Harris Myers, Ogden, Utah, East Central States;

Jason Valentine Nordgren, Monroe, Utah, Southern States; James Arlo Nuttall, Ephraim, Utah, Northern States;

Gerald Morris Palmer, Stone, Idaho, Western States; Dennis LeRoy Prows, Logan, Utah, Western States;

Allen Leylevson Smith, Idaho Falls, Idaho, Northern States; Brian Grant Smith, Salt Lake City, Released; Buric MacArthur Snow, Salt Lake City, Released; Marvin August Sorensen, Salt Lake City, Central States;

Don Clastic Ripley, Newton, Utah, Released; Herman Kohlberg Teichert, Cockeye, Wyoming, Central States; Frank Nehker Terrey, Ogden, Utah, Southern States; Royal L. Tribb, Ogdon, Utah, Central States;

Levi William Wallace, Idaho Falls, Idaho, Western States; Henry Watson, Fremont, Idaho, Released; Roy Fredrick Winsford, Oakland, California, Released; Richard Knowlton West, Salt Lake City, East Central States; Carroll Donald Williams, Provo, Utah, Released;

D. Ray Yeaman, Burley, Idaho, East Central; Clifford Earl Young, Jr., American Fork, Utah, Released; David Powell Young, Heber, Utah, Eastern States;

Ray Dimond Zollinger, Providence, Utah, Released.

CZECHOSLOVAKIAN MISSION

Red Rueter, Allen, Hyrum, Utah, Released; Verden R. Bales, Idaho Falls, Idaho, Released;

Willis Reid Deed Duran, Delta, Arizona, Eastern States; Robert Ezekiel Lee, Idaho Falls, Idaho, Eastern States;

Milton Madsen, Idaho Falls, Idaho, Released; Asael Madsen, Heber City, Utah, Released;

Rulon S. Payson, Heyburn, Idaho, Released; Howard Leon Risnenay, Shelley, Idaho, Released.

DANISH MISSION

Hans Christian Andersen, Salt Lake City, Eastern States; Ingar Andersen, Ogden, Utah, Central States; Ingolf Andersen, Ogden, Utah, Northern States;

Adelie Boyles, Blanding, Utah, Eastern States; William Carroll Bolander, Orderville, Utah, Southern States; Don Verle Breinholt, Salt Lake City, Southern States; Frank Otto Breinholt, Ephraim, Utah, Released;

Ashai Calder, Jr., Logan, Utah, Northern States; Alvin Niels Christensen, Vernal, Utah, Central States; Donald Orlin Christensen, Mountain Park, Utah, Northern States; Henry Emanuel Christensen, Mant, Utah, North Central States; Elmer Arthur Clegg, Preston, Idaho, North Central States;

Harrison Barnes, Lovell, Wyoming, East Central States; Thayne Christian Gronning, Delta, Utah, Central States;

Anna LaRetta Hansen, Salt Lake City, Released; Arthur Theodore Hansen, Idaho Falls, Idaho, East Central States; Leo Godfred Hansen, American Falls, Idaho, Southern States; Loyal Hansen, Idaho Falls, Idaho, Released.

Church Moves On—European Mission Evacuation

Idaho, Southern States; Alice Haraldsen, Idaho Falls, Idaho, East Central States; Dale Young Higgins, Butte, Montana, Northern States; Donald A. Jensen, Sandus, Utah, Eastern States; Phil Dunn Jensen, American Fork, Utah, Remaining in Denmark; Vern Harmon Jensen, Manassa, Colorado, East Central States; Ralph Everett Johansen, Ogden, Utah, North Central States; Harvey Roy Johnson, Rexburg, Idaho, Southern States; Billie Mayleby Jones, Salt Lake City, Remaining in Denmark.

Floyd Everett Kjar, Mantti, Utah, Southern States; George Max Larson, Spanish Fork, Utah, Northern States; Ralph Julius Laufer, Oakland, California, Eastern Coast, Southern States; Billie Mayleby Jones, Salt Lake City, Remaining in Denmark.

Gert Leven Madson, Provo, Utah, Eastern States; John Madson, Mt. Pleasant, Utah, New England States; Roger Paul Monsen, Salt Lake City, Released; Joe Dowell Mortensen, Salt Lake City, Released; Lawrence Nels Johnson, San Anselmo, California, Southern States; Ellis Gil Nelson, Tucson, Arizona, Northern States; Hans Christian Nelson, Huntsville, Utah, Released.

Richard D. Olsen, Neola, Utah, Southern States; Earl Edward Petersen, Salt Lake City, Released; James Merrill Petersen, Brigham City, Utah, Northern States; J. Marcel Pitcher, Cornish, Utah, East Central States; Carl Racker, Lehi, Utah, Central States; Carl Stanley Rasmussen, Salt Lake City, Northern States; Roy Thomas Shaw, Jr., Brightwood, Utah, Central States; Andrew Benjamin Shumway, Treston, Idaho, East Central States; Robert Earl Sorenson, Logan, Utah, Released; Leon Keith Stevens, Montpelier, Idaho, Southern States.

Elmer W. Thompson, Phoenix, Arizona, Central States; William Hooper Thompson, Salt Lake City, Central States; Talmage Maiben Thompson, Ephraim, Utah, East Central States; Le Rue Elroy Thurston, Richfield, Utah, Southern States.

Morris Clyde Whithock, Mayfield, Utah, Central States; Herbert Nels Williams, Weston, Idaho, Southern States.

NETHERLANDS MISSION

Harold Blaine Anderson, Lynnwood, California, Southern States; Barbara Lucille Astle, Los Angeles, Cal., Southern States.

Cornelius Barton, Roy, Utah, Released; Glen Miller Bird, Sandy, Utah, Released; Tom Blackburn, Orderville, Utah, Central States; James Blaine Clark, St. Anthony, Idaho, Northern States; Carl Beckwe, Salt Muray, Utah, North Central; Carl Beckwe, Salt Lake City, Southern States; Elwin Boice, Los Angeles, Cal., Southern States; Joseph Oscar Brewerton, Salt Lake City, Southern States; Lynn Wright Brown, Provo, Utah, Central States.

Loren Clegg Covington, Hurricane, Utah, Canadian, Harold Adrian Dalebout, Ogden, Utah, Southern States; William Henry Dalebout, Salt Lake City, East Central; Arend Heyo DeBoer, Ogden, Utah, Central States; Mrs. Johanna Dekker, Delta, Utah, Northern States; Joe H. Delong, Escalante, Utah, Released.

Nanna Hayken Elzinga, Salt Lake City, Central States; Earl William England, Logan, Utah, Central States; Gil Evans Raymond, Alta., Can., Canadian Jack Everlen, Ogden, Utah, North Central States; Marion John Eversen, Los Angeles, Cal., Eastern States.

Richard Earl Garrett, Nephi, Utah, East Central States; Grant B. Greenhalgh, Safford, Arizona, Released; J. Henry Grimsaw, Cedar, Utah, Central States.

Robert William Hansen, Salt Lake City, North Central; Clyde Hart, Ogden, Utah, New England; James Hart, Ogden, Utah, Released; Glen Roger Hawkes, Payette, Idaho, Northern States; Lyle R. Hooley, Pleasant Grove, Utah, Northern States; Harold Whitney Hoopes, Brigham, Utah, North Central.

Jacob A. Jensen, Marion, Utah, East Central; Orme M. Jergensen, St. Anthony, Idaho, Released; Fannie Van Baerum Jongma, Ondens, Utah, Released; Klaas Jongma, Ogden, Utah, Released.

J. Robert Kent, Oakland, California, North Central; William Henry Koew, Salt Lake City, East Central; William John Koldevin, Ogden, Utah, Released.

Ray Christian Larsen, North Logan, Utah, North Central; Walter Glenn Lindsay, Lathrop, California, Eastern States; Ned Tillman Loveless, Payson, Utah, Eastern States.

Easton Kent Mathews, Los Angeles, Cal., Released; Vernon Mendenhall, Thatcher, Idaho, Northern States; Lawrence W. Morgan, Salt Lake City, Eastern States; Clloyd Eugene Myers, Jr., Ogden, Utah, East Central.

Perry Albert Nelson, Rockland, Idaho, Eastern States; Bert Richard Noorda, Ogden, Utah, East Central.

Eberhardt S. Oesterhuis, Salt Lake City, Released; Sylvia E. Oesterhuis, Salt Lake City, Released; Anton Elias Ravenberg, North Ogden, Utah, Eastern States; Karl David Reeder, Brigham City, Utah, Eastern States.

James LeGrand Shupe, North Ogden, Utah, Northern States.

Sherman White Turner, Salt Lake City, Central States; Robert Fred Taylor, Salt Lake City, Central States; Donald Gurney Taylor, Ogden, Utah, Southern States; Harold Cremer Taylor, Salt Lake City, Northern States.

Herman Van Brak, Ogden, Utah, Released; Martha Mathew Van Brak, Ogden, Utah, Released; Vander Vander Linden, Salt Lake City, Released; Thomas Van Drunen, Jr., Ogden, Utah, Released; Mathew Van Limburg, Ogden, Utah, Central States; Julius Martin Pieter Jan Versteegh, Sr., North Holland, Netherlands, Remaining in Holland; Derrel Chappell Vieters, Nephi, Utah, Northern States.

Cornelius Coyle Williams, Pinegar, Idaho, Eastern States.

PALESTINE-SYRIAN MISSION

Russell Herbert Boss, Garland, Utah, Northern States; William Byron Clark, Provo, Utah, Released; Ellis Dean Orchard, Twin Falls, Idaho, Northern States; Clinton Woodrow Washburn, Provo, Utah, Released.

MISSION PRESIDENTS RELEASED PRIOR TO EVACUATION ACTIVITIES

President and Mrs. Gustave O. Larsen (Cedar City) of Swedish Mission.

President and Mrs. Alfred C. Rees (Salt Lake City) of East German Mission.

MISSION PRESIDENTS RELEASED OWING TO WAR ACTIVITIES

President and Mrs. Wallace E. Toronto and children, Marian, Roger Sharp, Carol (Salt Lake City) of Czechoslovakian Mission. Left Salt Lake May 4, 1939.

President and Mrs. Joseph E. Evans and children, Shirley, Francine, Sears, (Ogden, Utah) of French Mission. Left Salt Lake June 29, 1938.

President and Mrs. Franklin J. Murdoch and children, Joyce, Thomas, (Salt Lake City) of Netherlands Mission. Left Salt Lake July 12, 1938.

President and Mrs. M. Douglas Wood and children, Anna Marie, Carolyn, (Salt Lake City) of West German Mission. Left Salt Lake June 7, 1938.

President and Mrs. Joseph Jacobs and children, Geraldine, Lamont, (Salt Lake City) of Palestine-Syrian Mission. Left Salt Lake July 23, 1937.

MISSION PRESIDENTS RETAINED IN EUROPE

President Hugh B. Brown (Salt Lake City) of British Mission. Mrs. Brown, sons Hugh and Charles Manley, and daughter Carol Rae have returned to Utah.

President Mark B. Garff (Salt Lake City) of Danish Mission. Mrs. Garff and son, Mark Ryberg, have returned home.

President and Mrs. Thomas Evans McKay and daughter Louise (Huntsville, Utah) of Swiss Mission. Left Salt Lake July 23, 1937. Daughter Barbara returned in August.

President and Mrs. John A. Israelsen (Hyrum, Utah) of Norwegian Mission. Left Salt Lake September 15, 1939. Son John Howard Israelsen returned to Utah.

CHURCH PERSONNEL AND ORGANIZATION CHANGES SINCE APRIL, 1939

The following changes in personnel and organization were announced at the October Conference as having occurred since the April Conference.

MISSION PRESIDENTS

Leo J. Muir appointed to preside over the Northern States Mission to succeed President Bryant S. Hinckley.

John F. Bowman appointed to preside over the Central States Mission to succeed President Elias S. Woodruff.

Levi Edgar Young appointed to preside over the New England Mission to succeed President Carl F. Eyring.

Roscoe C. Cox appointed to preside over the Hawaiian Mission to succeed President W. Francis Bailey.

John A. Israelsen appointed to preside over the Norwegian Mission to succeed President Elias A. Richard Peterson.

President Gustive O. Larson released from Swedish Mission.

President M. Douglas Wood released from West German Mission.

President Alfred C. Rees released from East German Mission. Thomas E. McKay, Swiss Mission president, also presiding over East and West German Missions.

STAKE ORGANIZED

A new stake is now in process of organization in Southern California.

STAKE PRESIDENTS APPOINTED

George E. Burgi appointed president of the Oneida Stake to succeed President Taylor Nelson.

Roy B. Burnham appointed president of Young Stake to succeed President Elmer F. Taylor.

Alexander Fraser Dunn appointed president of the Tooele Stake to succeed President Alfred L. Hanks.

Fred C. Horlacher appointed president of the Nevada Stake to succeed President Elmer E. Hinckley.

John M. Iverson appointed president of the Los Angeles Stake to succeed President Leo J. Muir.

David A. Butler appointed president of the Snowflake Stake to succeed President Samuel F. Smith.

Bryan L. Bunker, appointed president of the Moapa Stake to succeed President Willard L. Jones.

Joseph E. Beard appointed president of the Summit Stake to succeed President Willard Heber Wilde.

Bertram M. Jones appointed president of the stake now being organized in California.

WARDS ORGANIZED

Van Nuys Ward, Pasadena Stake, created by a division of the North Hollywood Ward.

Alamosa Ward, San Luis Stake, transferred from Western States Mission.

Price Third Ward, Carbon Stake, created by a division of Price First and Second Wards.

North Eighteenth Ward and South Eighteenth Ward, Ensign Stake, were created by a division of the Eighteenth Ward.

Beverly Hills Ward, Hollywood Stake, was created by a division of Wilshire Ward.

McKay Ward, Wells Stake, created by a division of Waterford Ward.

Columbus Ward, Wells Stake, created from parts of Wells and Burton Wards.

Ivins Ward, Wells Stake, created from parts of McKinley, Wells, and Belvedere Wards.

Tooele Second Ward and Tooele Third Ward, Tooele Stake, were created by a division of Tooele North Ward.

Tooele First Ward and Tooele Fourth Ward, Tooele Stake, were created by a division of Tooele South Ward.

WARD TRANSFERRED

Temple Ward, Maricopa Stake, transferred from Phoenix Stake.

WARD NAMES CHANGED

Fullerton Ward, Long Beach Stake, formerly known as Anaheim Ward.

Kirtland Ward, Young Stake, formerly known as Burnham Ward.

BRANCHES MADE WARDS

Mt. View Ward, Lyman Stake, formerly independent branch.

Modesto Ward, Sacramento Stake, formerly independent branch.

NEW INDEPENDENT BRANCHES

Romedell Branch, Blaine Stake.

(Continued on page 755)

Genealogical Society

TEMPLE WORK

(From an address made by Elder Mariner W. Merrill at the General Conference of the Church, in the Tabernacle, Salt Lake City, Friday, October 4th, 1895.)

PRESIDENT SNOW alluded in his closing words to the subject of working for the dead. To me this is a very important subject for Latter-day Saints to consider. Our Elders go abroad to the different nations of the earth and preach the Gospel, and gather up a few people, "one of a city and two of a family," and bring them to Zion. It is on this principle that this congregation is here. There are people here from the various nations of the earth. Some of these have availed themselves of the opportunities afforded in laboring in the interests of their dead kindred. But I have thought sometimes that this subject was not so seriously considered by the Latter-day Saints as it ought to be. Our President, Brother Wilford Woodruff, has labored a great many years in the temples; has done more work, perhaps, than anybody else in the Church for his kindred and others who have passed away.

To me it is a certainty that beyond the veil is a reality as much as here, and it is a certainty that our kindred on the other side are watching anxiously over our movements in this direction. We have in operation four temples in the Church, . . . but we have not done a great deal of work yet compared to the amount that we have to do.

The Prophet Joseph, to whom the Lord revealed this work in the first instance, had great concern about it. He impressed the importance of it on the minds of the Saints in the latter part of his ministry among the people. . . . He felt that the Saints should have interest in it and go to with all their might and labor in the interest of their kindred dead, and he talked to them frequently about it. In speaking in regard to the Saints becoming saviors upon Mount Zion, the Prophet Joseph said thus to his brethren:

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.

He further says:

The Saints have not too much time to save and redeem their dead, and gather to-

gether their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

And again:

The greatest responsibility in this world that God has laid upon us is to seek after our dead.

These sayings are just as true as the sayings of President Woodruff on this subject. The Lord recognizes in His servants the right and authority to advise and counsel the Saints in these matters. We quote from Peter, and we quote from James and John, and other prophets, and we have the same right to quote from the Prophet Joseph, or from the Prophet Brigham, or from the Prophet Wilford. In fact, to me the living oracles of the Church are more important, if we should make any difference at all, than the written word. It is a good thing to have the Bible, the Book of Mormon, and the Book of Doctrine and Covenants; but it is a little better in my mind to have the living oracles of God in our midst. . . . These servants of God have had the spirit of Joseph in continuing the work that was commenced by the Prophet in the erection of temples, and millions of dollars have been spent by the Latter-day Saints in the building of temples, and I suppose some few non-Mormons have contributed also for this purpose.

There is an object in all this, and the Latter-day Saints should consider the purposes for which the temples of the Lord are erected. We cannot get along without them now; we have had too much experience. If we had not built those temples, the Lord might have rejected us. The Saints in all parts of the land should consider seriously these matters. You want your children sealed to you; you want your wives sealed to you; and wives want their husbands; you want your folk that have gone beyond the veil officiated for. We have only just commenced this work. It is a subject that we ought to be awakened to. . . . A great many people in the Church have not done anything yet. Only a comparatively few people in the Church have seemed to have much interest in this work; and I will venture to say here that there are plenty of people that have contributed liberally towards building temples and they have not entered into them yet. I find people of this kind almost every day. They say they have helped build the temple, but they have not had time yet to go in and officiate. "But I must take time" is what they will exclaim.

It is a responsibility that the Lord has placed upon us, and His servants

have carried out His design in relation to these things. The opportunities are placed within our reach wherein the hearts of the fathers may be turned to the children and the hearts of the children to the fathers, in fulfillment of the words of the Lord. . . . The Presidency of the Church hold the key to this work. They direct its affairs; perhaps the Lord has not revealed everything to them yet, but He will reveal line upon line, as He did to the Prophet over a year ago the propriety of extending the sealing ordinance further than we had previously done. Of course, that added a little more work to the temples. So other things may be revealed by and by. But suffice it to say, we have a great many things revealed that we have not done anything about yet.

A great many of us have not yet been baptized for our kindred and friends, and they are numerous on the other side of the veil. We have more relatives and friends on the other side than we have here, and when we go there we will meet them. Some people spend their time and their means to search out the genealogies of their fathers, and some are waiting for the genealogies to come to them. The counsel that I have given to the Saints in this regard is this: Do for those that you have. Some will say, "I am waiting till I get a few more names before I go to the temple." But do not wait for that. Go and officiate for those you have, and then in humility seek the Lord that the way may be opened for you to obtain more records.

The Lord is moving upon quite a number of people in the world to write records and genealogies—more so at present than ever before. People are searching after these things, and perhaps they know not why; but the Lord is moving in this direction, and a great many people can obtain their records through this channel, if they will manifest an interest in it. Of course, it takes a little time and perhaps a little means to accomplish this. But we are here to do this work. The Lord requires it at our hands, and it is important that we should give it consideration and not let our lifetime pass away without availing ourselves of the opportunities that are presented to us.

It is said that everybody cannot get a recommend to go to the temple. If there are any that cannot get a recommend, they are in fault themselves, perhaps, and I would advise all the Saints to straighten themselves up, humble themselves before the Lord, repent and turn unto the Lord, and accomplish this work that is required at our hands.

Music

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THE ACCCOMPANIST

By Dr. Frank W. Asper

IT OFTEN happens that the accompanist for the choir has had more musical training than the director. It is impossible to play an organ well without considerable study; but people often attempt to lead musical organizations who have had but little opportunity for study, although they are able to accomplish a great deal of good with their executive and organizing ability. In such circumstances the director sometimes resents the superior training of the accompanist. Nothing can retard the progress of the organization more than such an attitude. We find that in almost every case the accompanist wishes to help support the director. He can be of great value to him musically, and although he should not assert himself even if things go wrong, at all times the accompanist has a duty to perform to the organization.

The accompanist must constantly try to progress, not only by practice, but also by constant study of the instrument as related to the chorus, and he must continually try to improve his technique and intellectual musicianship. He should by all means attend as many concerts of good music as possible, and especially concerts where large orchestras are heard. In these days when the use of the radio is so universal, there is little excuse for the accompanist's not listening to much good music in an effort to improve his musicianship.

Like everything else, sight-reading takes practice, and he should bend every effort to improve it. If he is a poor sight-reader, he should practice until he is proficient in it. Let him begin by working at it a little every day. He should cultivate the habit of first noticing the key and time signatures, then by playing simpler numbers over in strict time. No matter how slow the speed in which it may be necessary to take it, he should keep a perfectly even tempo. Little by little he will note progress, and then he should practice playing the voice parts written on the four staves, learning to shift quickly from these to the written accompaniment so that he can bolster up any voice at any time it may be needed. Later on, when he has to keep track of the words as well as the music, his troubles

are increased, for it means reading more lines. Constant and faithful practice will do wonders toward making the perfect sight-reader.

Many directors complain because their accompanists cannot transpose, but they do not realize that this is one of the most difficult things to do. Transposing, as well as sight-reading, depends to a large extent on practice. It is time-saving and very often a tremendous help to the director to be able to transpose a passage down, especially when it is written quite high and to repeat it many times would strain the

AN EXPERIMENTAL STUDY OF THE PERCEPTIBILITY AND SPACING OF MUSIC SYMBOLS

(Lorin F. Wheelwright, Ph.D., Bureau of Publications, Teachers College, Columbia University. 148 pages. \$1.85.)

FOR many years it has been recognized how inadequate and confusing our system of music symbols is. Whole rests and half rests, and naturals and sharps, are so much alike that one is apt to be mistaken for the other. Others are difficult to recognize except at a very close distance from the reader. The author proves this conclusion directly with several thousand children, showing which symbols or characters are the worst offenders.

He also proves conclusively that when music is horizontally spaced according to time values, it makes it much easier to read and to perform.

Dr. Wheelwright is to be commended for his bold attitude in attacking something that is now so haphazard and yet so well-established. It is a pioneering book, but with the way now opened for discussion, it is hoped that others will soon pursue the subject further, making specific recommendations to music publishers on how this situation may be remedied and getting them to adopt them.

Any change made in making music easier to read will make better sight-readers and performers, which in turn means more enjoyment.—*Dr. Frank W. Asper.*

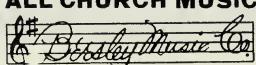
voices. Sometimes a whole selection is better transposed up to make it brighter, or down to give it a more serious and darker tone. It has been found that transposing a well-known number up will get the chorus out of ruts into which they have carelessly fallen, and will tend to keep them on pitch. There are many methods of transposing, but the surest way is to have a good knowledge of harmony and cultivate the habit of analyzing every chord, reading up from the bass note.

The good accompanist will learn to anticipate the director's ideas. With a little experience he should be able to tell before it is announced where the singers will start and to give the pitch for the singers solidly and with a good, full tone. To anticipate also means to prevent, and the alert, helpful organist will learn to foresee failures in notes or intonation and even prevent unsteadiness in the choir before these things actually take place. It is to be regretted that sometimes when the choir sings off pitch or makes a mistake in notes some organists proceed to exhibit the fact that they are not responsible, that it was the choir that was at fault and not the organist. This attitude really accomplishes nothing and will create only ill-feeling, for the ideal accompanist will try to smooth things over and make the mistake as unobtrusive as possible.

All choirs sing out of tune at times, due to many causes, but the organist can do much to help them keep on pitch. He should support the voices with more organ tone and add higher pitched stops, such as those of four-foot tone the instant he detects the slightest tendency to flatten. He should be quick to notice all places where intonation or rhythm goes wrong and give more support. If the organist is not alert, and does not act immediately, his effort will have been in vain and nothing can be done to help bring them back.

We must always remember that our Church services are not for the display of the individual, but for the congregation as a whole. No personality should be injected into our worship which would tend to stand out either by showmanship or skill. The organization should all work toward the one end, "The Glory of God."

M. I. A. . . And
ALL CHURCH MUSIC



70 SO. MAIN

Mutual Messages

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JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM,
Executive Secretary

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SALT LAKE CITY, UTAH

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General Presidency

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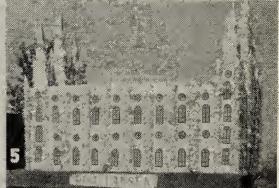
Executives

A VOICE FROM THE DUST

(The Book of Mormon, A Sacred History of Ancient Americans, edited and arranged by Genet Bingham Dee, 828 pages, Deseret News Press, Salt Lake City. \$2.00.)

In this edition, the author has sincerely attempted to present the Book of Mormon so it will be inviting to old and young. The book does not differ from the original except that the author has omitted the phrase "and it came to pass," in many instances; and has eliminated most of the prophecies of Isaiah, which are easily available in the Book of Mormon and the Bible; the author has also changed some of the punctuation; has arranged the most significant and beautiful passages in italics and bold face type; has broken the pages of the text by captions; and has extended some of the chapters where the thought did not end with the concluding thought of the chapters as given in the Book of Mormon. The arrangement has been made chronological, thus placing the oldest book, Ether, first in this volume, instead of last as in the Book of Mormon. Some of the poetical parts of the book have been put into verse form, and one hundred pictures have been included to add interest and life to the sacred text.

Since this is the reading course book for the Executive department, it is hoped that every Mutual will secure at least one copy. It is earnestly hoped that families will secure it so that it may be a permanent addition to the libraries and will stimulate all Latter-day Saints to a greater knowledge of the Book of Mormon.



1. Finale of the well-staged M. I. A. pageant presented August 6, 1939, in the Pocatello Stake as a Sunday evening concert program.

2. Four former bishops of the Smithfield Second Ward and the present bishop, in whose honor a special program was given in the ward chapel. From left to right: William L. Winn, John H. Peterson, G. E. Kingsford, and Sylvester Low (all former bishops); and Willard A. Hansen, present bishop.

3. Junior Girls of the Boise Stake at a Garden Party in which four wards of the Boise Stake participated.

4. The entire group of Juniors girls and ward and stake leaders who participated in the Garden Party given by four wards of the Boise Stake.

5. The "Wm. Hansen" (Will) prize-winning float in the Mormon Pioneer Celebration, July 24, at St. Anthony, Idaho.

6. The "Three-Piece One Man" Band, a hobby enjoyed by "Uncle Will" Slade of Kline, Colorado.
7. L. D. S. Choir of Rosemary Ward, Alberta, Canada.
8. Group in costumes depicting early pioneer life which participated in the 24th of July Celebration in Alberta Stake.
9. Group dressed as Indians which took part in the 24th of July Celebration in Rosemary, Alberta.

M Men

Lyman L. Daines, chairman; Wayne B. Hales, Franklin S. Harris, Homer C. Warner, Werner Kiepe, George H. Hansen, Alma H. Pettigrew, Wesley F. Lloyd, John D. Goss.

THIE M Men and Gleaners have an unusually heavy joint program of activities to engage their attention during the coming months. The weekly class discussions on Tuesday evening, the monthly leadership meeting, the Sunday Evening Firesides, M Men and Gleaner banquets and ball, the Valentine party, theme project activities, M Men and Gleaner conferences, choruses, dramatics, and hobby shows are among the activities which should be carried on together. This means, M Men, that we should do our share of planning and of working through to a successful conclusion every detail of the year's work. Too often complaints come to M. I. A. executives that Gleaners are left alone on many occasions to see these projects successfully consummated. When they are put over by one organization alone, they are not successful, since this defeats the very purpose for which they were designed, namely, to furnish fine opportunity for close social contact, for enlarged and enduring friendships, and for individual growth in social and religious responsibility.

The responsibility for insuring group activity among the M Men in carrying forward this joint program rests primarily with the M Men class leader and M Men president in the ward and with the stake M Men activity supervisor and the M Men president in the stake. The alert leaders will program their various ward and stake activities early for the entire year, appoint numerous committees for each event, and check frequently with them to see that plans are under way. Many committees make for active interest, regular attendance, and effective M Men development.

In planning all activities, M Men leaders should keep in mind the ideals of our great organization and see to it that the highest standards are maintained. Enthusiastic participation in a well-planned function in a wholesome ward or stake environment will lift our young men and women to new cultural and spiritual heights, for which our organization was designed.

Gleaners

Hazel Brockbank, chairman; Katie C. Jensen, Vella Wetzel, Freda Jensen, Grace Nixon Stewart, Helena W. Larson, Florence Pincock.

GLEANER GLEANINGS—

AS FAR AS we have been able to make a survey, our Gleaners are very well organized in stakes and wards. We do appreciate this cooperation. Surely you will be happy that there have been no changes in the regular

Gleaner program for this year. However, the age for the Gleaner is now 17 to around 30, and where there is a division of the group the age for the younger group will be 17 to 25. It is within the latter that ward and stake M Men-Gleaner officers will be elected.

As most of you are aware by now, the membership plan for Gleaners involves binding a ward sheaf or the registering of every unmarried girl between the ages of 17 to 30 in the ward. So we urge the making of early plans for obtaining membership, as we are hoping for many wards to send in requests for the sheaf placard which is presented by the General Board when wards are ready to present the binding of the sheaf.

We urge all ward leaders and officers to attend stake leadership meetings and present problems and receive inspiration and information.

PLAN TO—

Make the fourth Tuesday of the month very attractive. It should provide an opportunity for intimate personal discussions on subjects very close to the hearts of our girls.

By the way—are you acquainted with the calendar in the front of the manual? Answer these questions without looking—

When do you teach the lessons on tobacco and liquor?

Is the lesson on the seventh commandment joint or separate?

TREASURES OF TRUTH BOOKS

Wouldn't it be advisable to find someone with a lovely Treasures of Truth book and invite her to come to class and discuss her book with your girls? Many of our wards have found this was a good way to inspire the girls to start one.

Let us stress individuality and originality in our books and try to keep away from making just an ordinary scrap book.

Think out the meaning of the title, "Treasures of Truth"—Treasures—something very dear and precious. Truth—"These things recorded in my book are true."

This project will require many earnest prayers and considerable effort—but shall we win by praying and then working hard to make our prayers come true?

Happy Gleaning.

M Men-Gleaners

LET'S CHECK

Do you know that—

Each M Man, each Gleaner and each Special Interest group in a ward should have its own president, vice-president, and secretary-treasurer.

The stake manual supervisor is the

chairman of all M Men-Gleaner work. There is no activity leader in the wards since the class officers carry out this program—they are supervised by a stake activity leader.

The M Men have an extra stake and ward leader—an athletic coach.

SPECIAL INTEREST

It is hoped that most of these Special Interest groups will be self-motivated. They may also have a specialist in one field to be their guest teacher for a six weeks course and choose several others for various courses during the year. They may study what they want when they want it. The guest teachers are not members of the ward boards, and therefore are not required to attend Leadership Meeting.

In a survey of twenty-eight stakes, sixty-nine wards have planned for Special Interest groups.

Youth and Its Religion seems to be in the lead in popularity as a study course for the Special Interest groups. Biographies, book reviews, world affairs, achieving personality, and Tonight on Broadway* are in close competition as second choice.

Pages 21 to 27 in the M Men-Gleaner Manual give other suggestions for these groups.

These classes may study the manual separate from the younger group or may choose any other course of interest to them, whether it is mentioned in the manual or not, such as child care, poetry, speech, dancing, music, if such courses do not upset the plans of other groups in M. I. A. and if they are in harmony with Church standards, doctrines, beliefs, ideals, and objectives. Possibilities are numerous.

If subjects other than those mentioned in the manual are chosen, it should be with approval of M Men and Gleaner leaders and ward manual counselors.

If there is only one M Men and Gleaner class in the ward (which includes those of the Special Interest age), *Youth and Its Religion* should be the course of study.

Gleaners and M Men meet together all the time in Special Interest groups. A few wards, however, have planned a class of girls only where there are no M Men of corresponding age and interests.

M Men and Gleaner officers conduct only the first five or ten minutes of each class. They do not give the lesson on the first Tuesday of each month as stated in the manual, page 10. All lesson work is under the direction of the ward manual leader.

"THANKS FOR EVERYTHING"

It is with deep appreciation for the excellent leadership in the field that the

(Continued on page 752)

*Note: The course "Tonight on Broadway" will be issued monthly in mimeographed form and sent to stakes and wards free of charge upon written request at M. I. A. General Offices.

(Continued from page 751)

General M Men and Gleaner committees feel great anticipation for the success of the program for the coming season.

It is with thoughtful realization of the challenge presented by the span of years 17 to around 30, the needs of this age group, the leadership required, and the color and interest in lesson material, that we suggest the following items for leadership in this vital department:

COOPERATION!

With God through prayer and cultivation of spirituality. (Attendance at Sacrament meeting, payment of tithes, Word of Wisdom, etc.)

With General Board. (Trying out suggestions in printed material before using individual plans.)

With stake and ward executives. Attendance at monthly leadership meetings and Tuesday evening 7 o'clock officers' meeting.

With each other as leaders.

"Twas his thinking of others made others think of him."

And also use the following words as symbols of great leadership qualities—Courage, Companionship, Concentration, Cheerfulness, Chivalry, Conscience, Commendation, Conservation.

If you have vision you will C some more C's and weave them into your leadership.

The General Board committees will be glad to help you with your problems by answering letters, phone calls, or personal visits where possible.

Explorers

M. Elmer Christensen, Chairman; Mark H. Nichols, Elwood G. Winter, Floyd G. Eye, Aldon J. Anderson, John D. Giles.

FELLOW Workers!! The Attainment Award for Explorers, and the Pioneer Trail trek by this time in our schedule are all well understood, and a program is in action for the accomplishment of these. Your Explorer-Junior Get Acquainted party on the ward basis has been conducted. You have given, the past month, training in Vanball technique and some pre-season exhibition games. Your stake Vanball tournament schedule is by this time in the making. Present this to your wards and urge an entry from each ward.

Organization should be well accomplished by now. Now is a good time to check over the progress made by your ward towards reaching the attainment goals. Promote requirement No. 2 during this month. It is hoped that all wards will have by December 1st at least 50% of their available Explorers registered in a troop or patrol. Have you received your Arrowhead requirement cards? If not, call upon your stake supervisors.

See page 106, Log No. 9, for plans and instructions for the Junior-Explorer stake dancing party for December or January. Prepare early and arouse



1. Omaha Branch, Western States Mission, Gold and Green Ball queen and attendants.
2. The M. I. A. Dramatic Group of the Omaha Branch, Western States Mission.
3. A group at the Southern California District Bee-Hive Institute recently held in the Hollywood Stake House.
4. Bishop Walker of Glendale Ward is the gentleman in the foreground.
5. Manau Ward Basket Ball team of 1938-39. They placed third in the Church Tournament.

enthusiasm among your members with the program of this stake party.

This month is opportune to introduce the reading course book, *Antarctic Ice-breakers*. A few cents from each Explorer would place this book in your group for reading and discussion. The better way, however, is to have the ward officers supply your department with a copy. Parents may be given the hint that it would be a wonderful Christmas present for their Explorer boy. You should not let the opportunity pass to spend an evening reviewing the book. It will appeal to boys of this age. It is the history of exploration at its peak. Boys will thrill at the heroism and courage and adventure of these characters.

Have you called attention to the Legend of the Arrowhead? See Log No. 9, page 18, also assign to some brilliant chap "The History of the Arrowhead"—from some good source book. You will find this interesting and it will do much to promote interest in our special Church Explorer award—the Arrowhead. Our great leader "Lou" Roberts, in Idaho, says: "This Arrowhead pin is the best-looking and most desirable pin I have ever worn." He has one on his lapel.

Would it not be a rich suggestion to have all your boys look over in detail—better still, do it with them—"Activities" in the Explorer Program, page 9, of this year's Log? Note the varied suggested indoor and outdoor activities. During November these events are suggested from which you may choose (see page 10 of Log): parched corn social with Junior girls, court of honor book review, Thanksgiving good turn, Vanball, candy pull, ham bake, lecture on keeping well, registration banquet.

Are you following the suggested method of conducting troop meetings (pages 12-13 of Log)? You will note these suggestions: kinds of meetings; purpose of meetings; how explorers conduct their meetings. If you have devised a better method kindly send the office your suggestions that the field may use your methods.

Bee-Hive Girls

Ileen Anne Waspe, chairman; Ethel S. Anderson, Margaret N. Wells, Bertha K. Tingey, Lucy T. Andersen, Anna C. Larsen, Minnie E. Anderson.

DECEMBER is a month of joyous activity. Gift-making in the Rank of Builders in the Hive, the service project for the Gatherers, and caroling or play production for the Guardians will provide happy, profitable hours.

Warning: Do not overlap the activities of the three Ranks. This warning is applicable to the entire year's program. The greatest killing influence to the upper Ranks is to allow girls in the lower Ranks to adopt the activities especially outlined for the upper Ranks.

This leaves no new interest when the girls come to the upper Ranks. The girls of the three Ranks may occasionally join in an activity, but the responsibility for its promotion must rest with the Rank for which the activity is outlined.

A CHRISTMAS PLAY:

Under the play production project for the Guardians, the general Bee-Hive committee strongly urges the presentation of a children's matinee during the Christmas holidays. Dramatizations of children's stories should be used: Dickens' *Christmas Carol*, Bird's *Christmas Carol*, scenes from *Little Women*, etc., would be most appropriate.

THE JUBILEE FUN FEST BUZZ

With plans well under way for the announcement buzz to be held in each ward during January, stake and ward Bee-Keepers will next want to turn their thoughts to the Silver Jubilee Fun Fest Buzz to be held in February. This is to be an evening of never-to-be-forgotten fun for the girls. In most localities it will be best to hold this event on a stake basis. In scattered localities, however, wards may wish to hold the event separate.

Theme: The month of February offers many appropriate themes; for example: a Valentine party, a Winter Carnival, or a Jubilee of the Nations. Any of these parties can be characterized by costumes, games, refreshments, flag ceremony, etc.

Because of the international scope of Bee-Hive work, the theme of *A Jubilee of the Nations* seems most appropriate. Therefore the following detailed suggestions are given for such an event.

Costume: To have the girls of the different wards or swarms wear some little touch of a designated nation would add to the color and festive spirit of the occasion; for example: Irish green apron or cap; Chinese—a colorful pompon in the hair; Indian—headdress, with perhaps a feather; Hawaiian—bright colored lei; Swiss—Alpine caps.

Progressive National Games: Each ward might furnish a game symbolic of the country it represents. The following are suggestions:

a. Chinese checkers can easily be borrowed.

b. An American baseball game board might also be available. If not, horseshoe-pitching would be very appropriate.

c. A dart-throwing game would represent Hawaii.

d. Bow and arrow target shooting for the Indians. Targets can easily be made on cardboard, and toy bows and arrows are inexpensive.

e. Swiss Guard. Players seated about a table. In the center is a chalk or paper circle 6 to 10 inches in diameter called the center guard house. Each player has a smaller one. A certain number of beans are placed in each guard house. Players are numbered one and two. Numbers one and two alternate in being guards and players. The guard captain gives the commands: your house, neighbor to the left, neighbor to the right, center, etc., and the players place their pointer finger of the right hand in the designated spot. Commands are given rapidly and mistakes naturally occur. The guards are on the alert to catch the offenders who get into the wrong houses. When caught the player forfeits a bean to the guard who catches her. If the captain catches an offender all guards may take a bean from the center guard house.

Guards and players alternate every time an offender is caught.

f. If one group wish to come as sailors of the high seas, a rope ring toss game might be used.

Program: If desired a short program of national songs and dances can be planned. A flag ceremony with the pledge of allegiance to our own flag would be a nice ending.

Refreshments: Each ward might furnish the part symbolic of the country they represent.

Hawaiian nectar—fruit punch; Swiss gateau—Tiny tarts or cookies; Irish chips—Potato chips; American Idol—Sandwich with a little American flag stuck in it, Boston baked beans, or a "hot dog"; Indian moco—A relish of any kind; Chinese rice balls—Puffed rice with honey.

Best wishes for a real Fun Fest.

Note: The Jubilee event for March is the Sunday Evening Service. See the program in the *Executive Manual* and begin to plan early.

SPECIAL SILVER JUBILEE HONOR AWARD:

A special honor award to commemorate the Silver Jubilee will be prepared by the General Board. These awards will be presented to those who have earned them, at the honor service in November. The requirements for the award will be:

a. Participate in at least six special Jubilee events, one of which should be the summer camp.

b. Influence parents or friends to attend at least three special Jubilee events.

c. Submit to the General Board a report of some Swarm activity, a good Bee-Hive picture, a poem, song, or story.

Bee-Hive girls must be kept aware of these requirements throughout the year. Naturally the awards cannot be earned unless the Bee-Keepers sponsor the Silver Jubilee events. Accurate records must be kept throughout the year. The General Board will provide a form on which this record can be kept. These Honor Awards will be sold only upon presentation of these reports signed by the ward and stake Bee-Keepers.

SILVER JUBILEE ANNOUNCEMENT BUZZ

This is your first opportunity to make girls, parents, Mutual officers, and friends in the community conscious of Bee-Hive Silver Jubilee year.

Purpose: To acquaint every member of your ward and community with the fact that January, 1940, marks the beginning of our Silver Jubilee celebration.

Nature: Informal reception. All ward members and friends are to be invited. Bee-Hive girls and Bee-Keepers will plan the event and be the hostesses.

Special guests: Bishopric and wives, all stake officers living in the ward, M. I. A. officers (Y. M. and Y. W.), Honor Bee-Hive girls, former Bee-Keepers.

When and Where to be Held:

When: Early part of January. Either on a week night, Saturday afternoon, after Mutual.

Where: In the ward meetinghouse, in a Bee-Keeper's or a girl's home, or any other place which can be attractively arranged.

Invitations: These are to be distributed not more than a week prior to the event. Girls from all three ranks are to invite special guests, ward members, and friends in the community.

If this is conducted on a competitive basis between the ranks, the girls might

(Concluded on page 754)

(Concluded from page 753)

take more interest in inviting friends and relatives. The Builders could present each person they invite with a small brown bee-hive, the Gatherers a blue bee-hive, and the Guardians a gold bee-hive. These might be made of paper and have on them a question mark, and the time and place of the reception. The guests would be urged to bring this bee-hive to the reception as a sort of calling card. Upon arrival the guests would be met by a girl from each of the three ranks—each having a basket or tray of the colors brown, blue, or gold. The guest would deposit his hive in the matching color tray. This will be a means of determining which rank has the most guests call during the Buzz. Some recognition should be given that rank.

Receiving Line: Bishop and wife, Y. M. and Y. W. presidents, Bee-Keepers, and one or two Guardians.

Entertainment: String music, duets, trios, and choruses by Bee-Hive girls.

Refreshment Room: Guardians acting as hostesses and perhaps pouring. Gatherers serving. Refreshments should be light but dainty and attractively served. Little cakes or cookies might have silver bee-hives, silver bees, or other appropriate decorations. On the table a silver bee-hive, flowers, silver candles, or silver beads might be used.

Announcement: At intervals the Bee-Hive call might be played on some musical instrument. (A bugle would be most appropriate.) This should attract the attention of the guests. A Bee-Hive girl might then step forward and in a short verse announce the Jubilee Year. Builder girls will present to each guest, or pin on them, a silver bee-hive. This can be made double, folded at the top, while there appears on the inside:

ANNOUNCING OUR SILVER JUBILEE YEAR 1940

Stake Announcement

Prior to the Announcement Buzz event in the ward, the interest of M. I. A. officers in this undertaking should be aroused by a special presentation of the stake leadership meeting. It might be a song, skit, or other type of announcement.

Insignia for Jubilee Year

The insignia which will be used throughout Jubilee year in many different forms will be the Silver Bee-Hive with a "25" across it.

Silver Jubilee Fun Fest Buzz

You will notice that this will be the next event and is to be held on a stake basis. In very large stakes it may be necessary to have the Builders, Gatherers, and Guardians gather in different halls. Any type of party which promises "loads of fun" to the girls may be planned. It might be in the nature of a "Frolic of the Nations," a Valentine party, or a Winter Carnival.

Financing

The Silver Jubilee program does not involve a great deal of extra expense. Most of the events can be financed by small contributions of materials from the group. However, some additional funds will be very helpful. If consulted early, bishops of wards operating on the budget may allow a little extra this year for the Bee-Hive organization. Service projects such as tending children, making and selling toys and other articles for children, would contribute to the treasury. Bee-Hive penny banks could add their share. December offers an excellent opportunity for the selling of toys and also for the presentation of a matinee during the

holidays for children. The dramatization of fairy tales would be delightful and a small admission fee could be charged. Puppet shows may be practical in some localities. (See page 169 of the Handbook for other suggestions.)

FIRST MISSION-WIDE CONFERENCE OF WEST GERMAN MISSION

By Richard E. J. Frandsen

IN THE beautiful and historic old city of Frankfort-on-the-Main, for the three days of May 27-29, the many Saints and friends of the Church in western Germany were finally united in their first great mission-wide con-

ference of this three-day conference, permission was granted to rent one of the large river steamers and make an excursion with seven hundred Saints on the famous Main and Rhine rivers, something which is usually denied religious groups, but which was symbolical of a friendly cooperation shown by the police throughout the conference.

The dominant aim of the conference was that of wide participation. In one of the departmental sessions, over 600 women assembled, and were introduced to new study manuals and activity programs in the auxiliary organizations for the coming year. Another inspiring



Top: View of Priesthood section of West German Mission Conference.
Upper center: View of ladies' departmental session at West German Mission Conference.

Lower center, left: Hall in Frankfurt in which conference of West German Mission was held in May, 1939. (President Grant spoke in this same hall while visiting the mission July 8, 1938. 1,000 were

in this same hall while visiting the mission July 8, 1938. 1,000 were

Upper center, right: Scene from "The Branch House" written by Evelyn N. Wood and staged by Frankfurt Branch in auxiliary organization session of mission conference.

Bottom: Scene from religious pageant "Jesus of Nazareth" by Evelyn N. Wood.

ference. Participation in choirs, orchestras, choruses, religious dramas, and programs made the occasion a never-to-be forgotten one and swept the performances to real excellence. To see twelve hundred Saints assembled from Kiel on the northern Danish border to Vienna on the south and united in one great enthusiastic body was inspirational.

A special detail of traffic police was assigned to the regulation of traffic and handling of the many autobusses which brought people from far and near. One of the finest halls in the city was rented, and the government granted the use of the best youth hostel in that area for the housing of approximately one thousand Saints and friends of the Church at a very small fee. As the climaxing

sight was an almost equal number of Priesthood-holders in another large auditorium discussing problems of leadership and responsibility in mission activities. The afternoon session on Sunday was devoted to a novel program featuring a correlation and harmonious working of all auxiliary organizations. Another highlight of the gatherings was the presence of the visiting guests, President and Sister Thomas E. McKay and Brother and Sister Max Zimmer of the Swiss Mission, beloved leaders who have been known to the thousands of German Saints for many years. A religious pageant portraying scenes from the life of the Master climaxed the evening.

Immediately following the three-day conference for the Saints, an equally fine three-day meet was carried out

for the ninety missionaries of the mission. The proceedings of the conference were directed by President and Sister M. Douglas Wood.

Church Moves On

(Continued from page 747)

Bellflower Branch, Long Beach Stake, created by division of North Long Beach Ward.

Monrovia Branch, San Bernardino Stake, formerly dependent branch of Baldwin Park Ward.

Mercer Branch, Tooele Stake.

Chico Branch, Gridley Stake, formerly dependent branch of Oroville Ward.

Hailey Branch, Blaine Stake, formerly dependent branch.

Napa Branch, Oakland Stake, created by division of Vallejo Ward.

WARD MADE BRANCH

Echo Branch, Summit Stake, formerly ward of same stake.

WARDS DISORGANIZED

Milburn Ward, Lyman Stake, disorganized and annexed to Mt. View Ward.

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Utah Poultry Producers' Cooperative Ass'n	763
Washburn & Condon	760
Z. C. M. I.	764

Sublett Ward, Raft River Stake, disorganized and annexed to Malta Ward.

BRANCHES DISORGANIZED

Rockford Branch, Chicago Stake, transferred to Northern States Mission.

Santa Rosa Branch, San Francisco Stake, transferred to California Mission.

THOSE WHO HAVE PASSED AWAY

Apostle Melvin J. Ballard.

Elder Leonard B. Cluff, Los Angeles Stake Clerk.

Bishop Joseph E. George, Auburn Ward, Star Valley Stake.

Janne Mattson Sjodahl, former editor of *The Deseret News*, and prominent author and translator of Church literature.

Hyrum Conrad Pope, chairman of the board of temple architects for the Church, architect for Canadian and Hawaiian Temples and many other L. D. S. buildings, also the St. Paul's Episcopal Church in Salt Lake City.

Asahel Hart Woodruff, former Northern States Mission President.

Daniel J. Lang, former president of French Mission.

James M. Peterson, former president Texas Mission.

Ephraim Magleby, former president New Zealand Mission.

Eleanor Jeremy Richards, former member of Primary General Board.

Clarissa Hamilton Young Spencer, daughter of Brigham Young.

Hulda Cordelia Thurston Smith, one of the last three surviving pioneers of 1847, died in Lewiston, Utah.

GRANDSON OF COLONEL KANE AT CONFERENCE

An interesting and interested visitor at the October general conference of the Church in Salt Lake was Hon. E. Kent Kane, of Kane, McKean County, Pennsylvania. Mr. Kane, a veteran member of Pennsylvania's legislature, is the grandson of Colonel Thomas L. Kane, great champion of the Mormon people, who was sent to Utah on a political mission during a crucial period in the early history of the Church.

Arriving in Salt Lake on February 25, 1856, and introduced as "Dr. Osborne," Colonel Kane, who had previously met Brigham Young at Winter Quarters before the general migration to Utah, remained for six months to act as mediator between the Latter-day Saints and the military and civil authorities accompanying the United States army under General Albert Sidney Johnson, sent to quell a purported "rebellion" in Utah. Colonel Kane eventually succeeded in persuading the officers to come to Salt Lake armed only with their presidential commissions, without a single soldier. "The Mormons," he argued, "are anxious to have the United States set up a government for the territory."

In Mr. Kane's possession is the original correspondence between his grandfather and Presidents Buchanan and Fillmore which he is allowing to be recorded and photostatically copied for the history of Utah and the Church.



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WORD OF WISDOM REVIEW

SMOKING DEFINITE HEALTH MENACE

DESPITE a great amount of advertising to the contrary, cigaret smoking is a definite menace to young men and women, being even more harmful, in fact, than the use of alcohol.

Authority for this statement is one of the most eminent authorities in the United States on circulatory disturbances, Dr. Leo H. Buerger of Los Angeles, discoverer of what is known as "Buerger's Disease," a malady affecting veins and arteries of the body, particularly the arms and legs, which in many cases require amputation. He states:

It has been proved beyond dispute that smoking causes arteries to narrow and makes susceptible people apt to develop blockage of arteries by the process of clotting. This condition is called by the medical profession "Buerger's Disease," which I have been making my special field of study since 1908.

Dr. Buerger was one of twenty nationally famous doctors who addressed sessions of the Rocky Mountain Medical Conference held in Salt Lake City recently.

(Continued from page 724)

her blasted hopes and aspirations. She is a new arrival, having lost her hearing in her twenties when she was on the verge of realizing her long-dreamed-of ambitions. For her the loss is a heavy blow, and the prospect of starting her life anew in strange surroundings and among strange people is a bitter experience.

In time she will readjust her life and learn to overcome self-consciousness. But it will be a hard road. Parenthetically, the younger a person is at the time deafness overtakes him the more contented will he be and lesser will be the degree of his inferiority complex as he passes through life, for the reason that there will be fewer memories of what he once enjoyed to haunt him.

As we stroll we see scattered churches, of humble but none-the-less religious aspect, and in charge of deaf ministers. Nearly all creeds are represented.

Entering the business section our eye first meets the imposing structure of the world's most marvelous example of self-assertiveness winning over false conceptions. It houses

Ward Teacher's Message for January, 1940

"RECIPE FOR HAPPINESS, IN 1940"

TO EVERY Latter-day Saint there is a well-marked road to happiness—a way to secure satisfaction, joy, and blessings. The Gospel plan is intended to bring happiness and supreme satisfaction to every human being; not that there will be no trials or tribulations. These are frequently, in themselves, blessings and the means of advancement and development. But to those who, by their lives and their attitudes toward the Church and their fellowmen, earn the rewards, great joy, satisfaction, and happiness are promised.

We are told that "Men are that they might have joy". This refers, of course, to genuine joy—the joy that comes from a knowledge of the Gospel plan, from living a righteous life, from service cheerfully and effectively rendered, from living in peace and harmony with our fellowmen. It does not refer to fleeting pleasures and sensations which too many good people mistake for real joy.

To the Latter-day Saint family that desires real joy, real satisfactions, and the blessings of our Father in Heaven in the year of 1940, here is a suggestion: In family group read and discuss The Ten Commandments, the Articles of Faith, and the Word of Wisdom. Having done this let each member resolve to have these inspired and sacred teachings serve as a guide and code of conduct in his life in the year ahead. A home evening spent in this manner will help materially to bring joy and satisfaction during the entire year.

There are thousands in the Church today who can testify that living according to the teachings of the Gospel is a satisfactory and dependable recipe for happiness.

(It is recommended that Ward Teachers suggest to each family that a home evening be appointed early in January and that the procedure outlined herein be followed. Ten Commandments: Exodus 20:3-17; Articles of Faith, Early editions of Doc. and Cov.; Articles of Faith by Talmage; Word of Wisdom: Doc. and Cov., Sec. 89.)

CITY OF SILENCE

the National Fraternal Society of the Deaf, which is owned and officered by deaf men. Nearly 7,000 are insured against death and disability, not a single hearing person being permitted to join. It has total assets of nearly two million dollars, and insurance inspectors have pronounced the society one of the strongest existent, which proves that deaf people do live long lives and are not the risks popularly supposed.

On the other side we see another office building with this lettering over the doorway: National Association of the Deaf. Here and there are the headquarters of state organizations of the deaf. All these look after the welfare of their people, "ready to be up and to arm" against unjust discriminations.

You look startled at sight of several cinema houses. Oh yes, we have movies—not talkies, but silent movies with explanatory words, dialogues and all on the screen. Sometimes we show private films and often we get a kick out of "hearing" the people on the screen talking with their hands and fingers. As a matter of fact, the sign language pictures

were the original talkies. More than twenty-five years ago I "heard" the version of *Lorna Doone* on the screen, the deaf man in the picture reciting the story in the sign language.

Along the main street you note beauty, barber, shoe, watch-repair, and bakery shops all operated by deaf people. The printing offices here turn out many weeklies and monthlies exclusively for the deaf people.

On the square are two statues, one in honor of de l'Epee, the French originator of the sign language and the sponsor of the world's first public-supported school for the deaf, and the other in honor of Dr. Thomas Gallaudet, who introduced the signs into the United States and founded Gallaudet College.

Nearby are gathered a group of cronies laughing and gesticulating. Let's move closer. I shall be glad to interpret for you. They are telling tall tales. One just related is about Paul Bunyon.

It seems that Paul was the original electric fan. Among his unknown feats was his mastery of the sign

City of Silence

language, which he absorbed from a deaf lumberjack and from his Indian friends. During the summer months, the story goes, whenever his men complained of the heat at night in their bunkhouse, Paul would summon this deaf man and recount to him wonderful tales until early morning, using signs. His windmill hands and arms stirred a breeze of such cooling freshness that the lumberjacks slept like babes in the woods. It is said the still effective, invigorating zephyrs of the north are remnants of Paul's handiwork.

The industrial district reveals a surprising diversity of occupations too numerous to mention. Some of the deaf have been on the same job for forty or more years. Skilled workmen are to be found here, people who because they do not hear are able to concentrate on their work. Note the happy features of the workers. They are glad of the opportunity of self-sustenance. They scorn charity and deplore the refusal of employers to hire more of their kind, refusals usually based on unfounded grounds, chiefly that of

fear and susceptibility of deaf to injury.

I should say approximately half of the city's employable deaf are idle. How do they manage to live? Well, their own relatives and your own relief agencies will have to support them until prejudices are overcome and jobs made available.

We come to the outskirts and behold homes for the aged and infirm deaf, largely supported by the deaf themselves and their organizations. Further on, if we had the time, we would find well-to-do farms of all sorts owned and operated by the deaf.

We have several parties, meetings, and shows scheduled for tonight. Cannot stay? Sorry. You would enjoy them. There is always plenty of action, merriment, and entertainment, with the sign language predominating.

On the whole it is a happy, contented, peaceful community. The only flaw—and you can feel it in the air sometimes—is the deplorable lack of the hearing public's interest in our welfare and medical science's failure aggressively to pursue ways and means which would reduce the

incident of deafness in children and ameliorate progressive deafness. We are sincerely anxious to see the deaf population materially reduced in the future, for it must be admitted that while there are tangible benefits to be derived from the unconscious inability to hear that which detracts so much from the pleasure of hearing itself, the opportunities for a deaf person in life are limited, restricted by both natural and man-made barriers.

Even though we are destined to remain in this city of silence to the end of our days, not knowing the deep, soulful meaning of mother's voice, of baby's cooing, of lover's crooning, or the sunrise carol of the robin, most of us do not rue our fate. We are glad to be alive, glad to reap what we do, socially and economically, from our own soundless pastures.

Silence is sometimes golden. When you are nervous and high-strung and harrassed by the medley of noises all about you, drop in among us again and rest your weary ears awhile. You are welcome to our quiet hospitality, our unassuming friendship.

IT'S CHRISTMAS EVERYWHERE

(Concluded from page 723)

me feel such a little ignoramus, right from the start!" The field nurse had been so obviously mad about the doctor, and her manner had shut the two of them into a superior world of their own, with Marcia in the role of a rather moronic outsider.

It had been so awful, the doctor calling her closer to watch him put the corrosive bluestone into the poor little girl's eyes; turning the lids back so matter-of-factly, to show her the progress of the dread disease and how the vitriol burned it out! The brave little creature had made not a sound—Marcia felt she could have stood it better if she had—but, teeth set and little fists clenched, had trembled so violently the doctor could scarcely perform the delicate treatment.

SHE came back to the present with a start to find George at her elbow. "You got something to kill this pain, Miss Banning? She's pretty bad!"

"Oh, yes, I should have thought of that!" Marcia rummaged in the medicine cabinet. "I'll give him some pain tablets and a sleeping one, too," she thought. "I'll probably need him

later; he'd better sleep while he can!" She handed him the tablets and hurried away to the schoolroom. The children, clean and dry, were huddled about the stove. "Now, children," Marcia said, brightly,

"we're not going to have any lessons today; we're going to have fun, instead! Notah, you and Sam please go out to the wood shed and bring enough wood and coal to last all

(Continued on page 758)

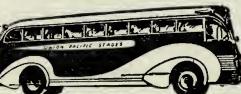


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IT'S CHRISTMAS EVERYWHERE

(Continued from page 757)

night. Mary and Nanabah may get lunch; won't that be fun!" She apportioned out duties rapidly and promised that when everything was done, they might finish trimming the big Christmas tree George had put up in the dining-room last week.

The remainder of that day would always be a night-mare memory for Marcia. The children, drunk with their new freedom, or perhaps sens-

ing an unusual tension in the atmosphere, and missing Hannah's calm presence, quarreled freely and even fought. As a rule, Marcia had found, Indian children are the most even-tempered and peaceable of pupils, but today there was a constant procession of complainants calling her from the sickroom, where Hannah was silently, but unmistakably suffering.

"Mees Benneen, Notah, he iss mek me carry mos' the coal!"

"No, Ticher, he is not tell de truf. He iss sit down all a time. He is ver' lasy!"

"Ticher, Anna ponch me een stomach weeth erasor!"

"She iss not clean the blackboards good!"

Presently, the early winter darkness closed in, and a wan Marcia tactfully explained to the stolid children that they would be unable to go home. Wee Martha Washington dripped silent tears as she was tucked into Marcia's own bed, along with Nanabah and Jennie. Little Thomas Say-it's-not-so whimpered at his end of the davenport in Marcia's living-room and said it was because Natonie, at the other end, had stuck a toe in his eye. But, on the whole, they took the situation with their usual calm acceptance of the inevitable, and were soon sleeping peacefully in their improvised beds.

ONCE, during that hectic

afternoon, a ray of hope had briefly lightened the gloom, though Marcia should never have expected to consider a visit from the medicine man in that light. Old Chee Nez Begay, portly and pompous, had begun his visits early in the school term. Though he spoke some English when the spirit moved him, he professed to be unable to pronounce or remember her name, and persisted in calling Marcia "John Collier's woman," in slighting reference to her position under the Indian Commissioner. The government in general he spoke of as "Washington," and Marcia thought he conceived "Washington" as a huge demi-god seated on his throne in the east, dispensing injustice to the Indians with a powerful hand. Chee Nez, by virtue of his calling, possessed great influence with the Navajos, and exerted it to constant rebellion against government officials and employees.

He was especially bitter against doctors, as infringing upon his tribal

and ancestral rights. Several months earlier, he had noticed Hannah's condition and graciously offered his services as midwife, when needed. Marcia, at Hannah's request, had explained that the girl was going to the Agency hospital. Since then, though he continued to visit the school, his attitude had been definitely unfriendly; and Marcia had fancied she saw a reflection of his mood in the adults who came to use school property.

Today, during a lull in the storm, he stamped into the kitchen, shaking snow from his layers of blankets, and kicking it from his feet.

"You got food?" he demanded, rather than asked. "Chee Nez much hungry!" To what must have been his great surprise, though his impassive face showed nothing, Marcia almost fell upon his neck. While she flew swiftly about, frying ham and eggs, opening jam for his well-known sweet tooth, he stalked into the schoolroom where the children were trimming the tree.

"What is that?" he demanded in Navajo, pointing at a picture of "Christ, the Tender Shepherd." Before the children could explain, he had snatched it down.

"Tell her to put up no more pictures on our walls of John Collier teaching sheep reduction!" he commanded the cowed children sternly, and marching back to the kitchen, fell unceremoniously upon his food.

Marcia waited until his hunger had been somewhat appeased, before she said, with her most ingratiating smile, "I am so glad you came, Chee Nez. Hannah is ill, and you are so wise, you can help us."

Chee Nez Begay continued to eat, as though she had not spoken.

"You'll stay and help us, won't you, Chee Nez?" urged Marcia.

He stared blankly at her for a moment and returned to his food. Presently, with a full mouth, he grunted, "No savvy," colloquial Spanish being the nearest approach to her tongue he deigned to use. A few months earlier, Marcia would have argued the point, knowing that he understood English perfectly and could speak it well enough, when he was in the mood, but she had seen too many Navajos take refuge behind this blank wall of pretended ignorance, to waste any more time. She called the largest girl in the school room. "Nanabah," she said, "tell Chee Nez that Hannah is sick,



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IT'S CHRISTMAS EVERYWHERE

and I want him to please stay and take care of her!"

There ensued a brief dialogue of soft hissing and gutteral grunts.

"He say he don' know what you mean."

"Tell him Hannah's baby is coming, and we want him to help!"

"He say he don' know Hannah. He have never see her," announced Nanabah, impassively.

Marcia prayed for patience, and plastered a hypocritical smile over her stiff features. "Tell him I'll give him money, plenty of money, if he'll stay!"

Nanabah dutifully repeated the bribe. "He say he not need money if Washington leave his sheep alone!" she reported.

Marcia gave up. With black despair in her heart, she watched him gather his blankets about him and majestically take his way into the storm. She didn't even bother to hope he might freeze.

AS HANNAH's condition became more critical, Marcia tried in vain to rouse George. He slept the heavy sleep of the drugged, his breathing loud and unnatural, and she fancied there was a flush on his dark face.

After the children were asleep, a terrible sense of loneliness and terror of the unknown beset her. She had a sudden realization of her position, the only white person within a radius of seventy miles! For only yesterday, the trader, a friendly man, whose store stood within a hundred yards of the school buildings, had gone home to spend Christmas with his family. He had urged Marcia to come out with him for the holiday. "My wife said to bring you. We have a big family and one more doesn't make a bit of difference!" But she had explained her plans for the community Christmas and dinner. "Let George and Hannah run that affair," the trader urged. "The other teacher did! It's not right for you to spend your first Christmas in the Service, away off down here alone!"

But Marcia had answered gaily, "Don't worry about me. I'm going to have the time of my life!"

What a comfort the knowledge that that commonplace family man of her own race was within call would have been tonight! The wild

storm rattled the window frames and howled drearily round corners. The children and George slept on, the latter with an unnatural heaviness that was an increasing terror to Marcia's over-wrought nerves. She felt as if she and the silent, suffering Hannah were alone in an immensity of horror and desolation. She roamed the house, from Hannah's quarters to her own, looking anxiously at George and the children, unable to bear the inaction and the steady, inexorable ticking of the big clock in the hall.

AT LAST, so long delayed it seemed a blessed miracle when it finally appeared, the Christmas Day dawned on a world transformed. For, with its advent, three other events occurred simultaneously: the wild wind ceased, leaving the desert buried in the calm, white beauty of its first snow; George roused, staggered groggily to his feet; and Hannah's wee son wailed out his challenge to the world.

Once, during the night, Marcia had said grimly, "You'll just have to help me have this baby Hannah!" At Hannah's involuntary smile she stammered, "I mean—if—if you should—if anything should happen—how that doctor would crow! Oh, I don't mean crow—but please, please get through all right for your own sake as well as mine!"

Hannah said soberly, "I don't know any but Navajo ways!" Now, with a wan smile, she asked shyly, "Did I help you have him, Miss Marcia?" and gazing proudly down at the wee, dark morsel, she added, "His school name shall be 'Christmas Banning.'" Remembering King Tut and Washington Monument, two old cronies, often at the school, Marcia was not surprised.

George, his arm in Marcia's clumsy splints, paining unbearably, was nevertheless embarrassed and remorseful that he had slept through the long night of Hannah's illness, until Marcia explained the disastrous combination of drugs. Then he urged her to go to her room and sleep and let him carry on. But the hungry children were already stirring, so Marcia suggested he sit with Hannah, built up the fire in the range, and prepared breakfast. The smiling children were thrilled, this morning, at the novelty of their situation and eager to be out at play in the snow.

(Continued on page 760)

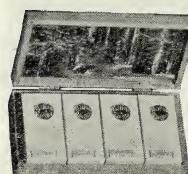


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IT'S CHRISTMAS EVERYWHERE

(Continued from page 759)

At mid-morning, staggering dazedly about her work, incapable of thought, beyond an aching desire for sleep, Marcia heard a commotion in the yard. She stepped to the kitchen door. Merciful powers, what was this! The parents were arriving for the big Christmas dinner! Not only the parents, but apparently every able-bodied adult in the district! Dumbly, she watched them dismounting from ponies, clambering out of covered wagons. The men went at once about the business of feeding and unharnessing the horses, while squaws and small children crowded, giggling shyly, into the warm kitchen. With a heroic effort Marcia roused herself to her social duties. In the stress of the night's happenings, she had completely forgotten the dinner. Now, with the aid of the willing women, she began a hurried preparation from the abundant store of supplies in the cellar.

With proud, self-conscious glances at their mothers, Nanahab and Mary set the three great tables in the long dining-room, tables designed for just such occasions as this. The horses attended, the men made themselves comfortable about the schoolroom stove, laughing and talking in jocose monosyllables.

In a surprisingly short time, con-

sidering everything, they were all seated about the tables, and Marcia and the little girls were serving the long-looked-for Christmas dinner. Luckily, Marcia thought, her guests would never know that all the traditional Yuletide dishes were missing. It was, at least, a bounteous and filling meal and they were doing full justice to it, handling the unaccustomed implements with the native Navajo dignity. Hannah was sleeping and George sat drowsing near her bed. "If they'll only hurry and get through and take the children away, how I'll sleep!" thought Marcia, and it did not seem strange that sleeping the afternoon away should be a desirable way to spend Christmas.

And then the children, who had finished first and run out to play, were swarming in with exclamations, pointing excitedly up the road. Before Marcia could understand what it was all about, an automobile had stopped before the door and its occupants were entering the crowded room. Before her glazed eyes blurred and then took form again. It certainly was Mr. Franklyn, dignity unimpaired, after the seventy-mile ride over impossible roads on Christmas morning. Miss Darrow, the insufferable field nurse, and behind her, Dr. Vaile, carrying a satchel and gravely professional.

MARCIA could never clearly remember the next few minutes. At first, she had dazedly supposed the superintendent to be so incensed at her insubordination that he had made this long, cold journey for the pleasure of discharging her. Dr. Vaile and Miss Darrow had probably come along to crow. But presently, her stunned senses perceived that the tone of the superintendent's speech was a laudatory one. He was using such words as "resourceful" and "brave." He was saying something about fearing that all was not well at the remote school—telephone wires down—Dr. Vaile concerned about the patient—he felt it a duty to come along, too—would have weight with the commission—

Presently they were all smiling and applauding and gazing expectantly at her, those, at least who understood English, and she was dizzily thanking the superintendent, for what, she was not quite sure. Then Dr. Vaile said, stiffly, "I'd

like a few words with you, Miss Banning, the patient—" Miss Darrow's trained ear caught the last word and she started forward, "Shall I come, too, Doctor?"

"It won't be necessary, Miss Darrow!" Dr. Vaile said hastily, and almost pushed Marcia out of the room. In the narrow, cement-floored passage, cold as a tomb, he whirled her about till her startled face was close to his own, and grasped her by both arms. They stood staring into each other's eyes for an endless moment, before the doctor found his tongue.

"Er—about this—you think I've been persecuting you, don't you? I mean making it hard for you—"

"Telling the superintendent I wasn't fitted for the job," helped Marcia.

"Trying to get you transferred—" "Or to freeze me out, entirely!"

"You know why I did it, don't you? Well, don't you? Answer!" he said, shaking her, but before she could, he continued. "If you don't, I'll tell you. I couldn't bear the thought of you in this hole! Do you know, I haven't done a decent day's work since I came down here to give those eye treatments? Can't you see, you little fool, that you aren't the type for a job like this? The isolation, the eye treatments, bathing those kids, delousing them—"

"I love them!" Marcia interrupted, vehemently.

"Lice?"

"Kids! Indian children! Work! Doing something all by myself! Proving I can take it—though I didn't think you would either know or care!" Her tone changed, became pleading. "Do you think he meant my appointment will go through? I mean will he use his influence—"

"Well, yes, I think that was the general idea. Mr. Marshall, the trader, talked with Mr. Franklyn for an hour, yesterday. He must have painted quite a noble picture of your work among the Indians, for the 'sup' seemed to sort of have you on his conscience all evening. He said several times, 'I'm afraid we've sort of neglected that little girl down there. I believe something must have happened, or she'd have been to the meeting!' So, when I suggested perhaps Hannah was sick, and said I was coming to see, he decided to come along. I hope you appreciate

(Concluded on page 762)

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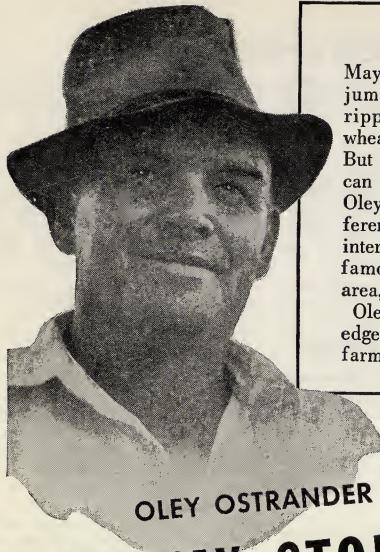
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TO UTAH FARMERS

Maybe you think it's a long jump from a vast, wind-ripped field of growing wheat to a grocery store. But up-and-coming American wheat producers like Oley Ostrander have a different slant nowadays. This interview I got in Kansas, famous wheat producing area, makes that plain.

Oley Ostrander is acknowledged one of the best wheat farmers in Sumner County,

leading wheat county of the great wheat state of Kansas. This year, from a 700-acre planting, he harvested better than 18,000 bushels of wheat. That's an average yield of better than 25 bushels to the acre and a record to be proud of anywhere in the wheat belt. Mr. Ostrander approved what I've written here about his methods and his thinking—
YOUR SAFeway FARM REPORTER

OLEY OSTRANDER of Kansas tells how SAFeway STORES PUSH WHEAT

"THERE ISN'T MUCH a wheat farmer can do about selling his own product," Oley Ostrander told me. "We're too far out of the market — too busy producing, too. Yet I know wheat has to compete for people's attention just like other foods.

"At our end of this wheat business we Kansas farmers have found it pays to use up-to-date methods. On my own place, for instance, we follow up the combine with a one-way machine to pulverize the soil. And by mold-boarding and cultivating at least three times during the summer we keep the soil fine and weed-free.

"All of our seed is graded and fanned to insure an even stand. I use semi-deep furrow drills and plant in ridges 3 to 4 inches deep, so the land holds moisture.

"But after harvesting a crop of wheat, we farmers have got to look to others to turn our wheat into products the public will pay money for — and to tell the public about wheat's values. Wheat needs good selling — not only to increase demand but to hold its markets.

"I've noticed that Safeway stores use up-to-date methods to sell wheat just like I do to produce it. They offer the public good wheat products at money-saving prices. And by constant promotion — advertising and store display — they push wheat day in and day out.

"That's why I think of the Safeway people as a sort of partner of mine — because good selling like they give wheat is what we producers need more than anything else."

THE SAFeway FARM REPORTER



"It does me good to see the strong selling effort Safeway puts behind quality wheat products like Julia Lee Wright's Bread and Kitchen Craft Flour," Mr. Ostrander says. "Advertising like Safeway's, and their store displays, are a big help in keeping people mindful of wheat."

IT'S CHRISTMAS EVERYWHERE

(Concluded from page 760)

the old boy's missing his Christmas dinner on your account. I think it was pretty nice of him!"

"Oh, yes, of course, you must all be starved!" Marcia stammered, shocked at her inhospitality and trying to rush back to the kitchen and remedy her omission, but the doctor tightened his grasp on her arms.

"Not so fast! Now, listen, don't be too brash about signing any contracts, will you? I—there's a posi-

tion I've been thinking of offering you—that is, when we get acquainted—so wait, won't you?"

Loss of sleep, or perhaps it was the expression in the brown eyes looking so deeply into her own, was making Marcia very light-headed, and she said, with a shaky laugh, "Oh, I suppose, after last night's experience, you'll be trying to get me on your hospital staff—"

"Ticher!" shouted Thomas Sayt. it's-not-so, jerking open the door and

sticking his head into the hall, "thees Induns he wants presents offa tree! He want git hees chillin home fore de dark come!" Then something in the absorbed faces of the two embarrassed the lad, and he finished, confusedly, "Merr' Chreesmus! Chreesmus geef!" and backed out.

"Why, it is Christmas—even away off here!" exclaimed Dr. Vaile, as one waking from a dream.

"Yes," said Marcia, radiantly. "It's Christmas everywhere!"

THE GOSPEL LEAVEN

(Concluded from page 720)

was formerly president of the Primary Association in the mission, and also president of the Y. W. M. I. A. in the Oahu Stake. Another active member is William C. Ing, who joined the Church through the M. I. A. He is one of the seven presidents of his Seventies' quorum as well as a member of the stake genealogical board in the Oahu Stake.

Perhaps the oldest living member of the Church among the Chinese-born is Brother Kim Fah Chong, seventy-six, who came from the

province of Kwangtung to Honolulu with his parents in 1863. He learned to speak Hawaiian fluently. A member since 1889, he has served on two missions, has held several positions in the Kaliki Branch, and is today president of the Oahu Stake High Priests' quorum.

Hundreds of missionaries to Hawaii may call Lau You friend. He came to Hawaii as a plantation laborer, and eventually, coming to the Laie settlement at the invitation of a friend, became cook at the Church

plantation there. He has been associated with the Latter-day Saints ever since—a period of forty-two years. Baptized in 1932, he holds the office of Priest. He still holds the hope that his wife and children, residing in China, will some day follow him into the Church.

By way of Hawaii, it appears that the Gospel will yet reach the peoples of the Orient. With the help of the Lord, devoted sons and daughters of a far-off realm are working faithfully in the vineyards of their adopted country.

THE COMMON SOURCE OF RELIGIOUS TRUTH

(Continued from page 719)

characters. The same conclusion could be drawn relative to other "savior-god" ideas.

As early as Nephi's time, Zoroaster, the Persian prophet, is reputed to have predicted that

a virgin should conceive and bear a son, and a star would appear blazing at mid-day to signalize the occurrence. "When ye behold the star," said he to his followers, "follow it whithersoever it leads you. Adore the mysterious child, offering him gifts with profound humility. He is indeed the Almighty Lord which created the heaven-

ens. He is indeed your Lord and everlasting King."¹¹

Ever since it has been recognized that human beings in their search for God have had certain concepts and practices in common regardless of the country or the century to which the worshipers belong, religious thinkers have tried to understand this universality of religious concepts.

The idea that religious rituals and beliefs developed gradually as men came from savagery to civilization has gained wide acceptance during the past century. As a result of this conclusion, many Christians have rejected the concept of divine inspiration or revelation in religion and the belief in the efficacy of the atonement.

A number of books and articles have been written with the avowed purpose of proving that Christianity is pagan in its origin, that Jesus is not the "Only Begotten Son of God," and that the account of His miraculous and immaculate conception is merely a myth on par with those found in paganism. Some writers have gone so far as to main-

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THE COMMON SOURCE OF RELIGIOUS TRUTH

tain that the universality of the "savior-god" concept disproves the divine nature of Jesus, making of Him *not* the Only Begotten but a mythological character around whom were collected pagan myths, refined and recorded by early Christian writers.²¹

Latter-day Saints know through revelations from God to the holy prophets—especially to Joseph Smith—that the foregoing conclusions are grossly erroneous. They know that shortly after God placed Adam and Eve on earth, He revealed to them the Gospel of Jesus Christ. Gradually, as mortals drew further away from their heavenly parents and their Savior through sin and ignorance, the truths were corrupted and changed; yet a likeness to the original revelation persisted. At various times throughout history the Lord renewed men's knowledge of the Gospel through revelations to His prophets. Only those individuals or peoples who continued in harmony with Deity were able to draw divine verities from above. Thus all religions containing eternal truths come from the one that God taught Adam. Apostasies, however, have diverted the truths, leaving only enough verity in paganism to give it a resemblance to the teachings of the Master. This accounts for the numerous "savior-gods" in history and the world-wide presence of certain other religious concepts.²²

But it should not be assumed for a moment that just because many principal beliefs and practises found in Christianity today were present in most of the great religions of the world as well as in the minor pagan cults of antiquity that all religions are of equal moral and spiritual worth. The waters of truth sparkle divinely in the Church of Jesus Christ as they gush forth from the great Fountain of Truth—even Jesus the Lord, "the light and life of the world"; while, on the other hand, the sluggish streams of paganism—adulterated and teeming with error—contain only glimmers of divine verities.

The responsibility of the true Christian today is to weigh the evidence regarding the divinity and historicity of Jesus. The most reputable scholars of early Christian history maintain that the Gospels

and the letters of Paul are reliable, trustworthy, and relatively accurate history.²³ They agree as to the historicity of Jesus. In fact, the evidence presented by Dr. Shirley J. Case, Dean of the Divinity School of the University of Chicago, effectively counteracts any and all negative arguments presented by radical critics claiming Jesus to be a "mythological Christ."²⁴ In the words of

²¹Charles Gore, "Are the Gospels Trustworthy?" *Jesus of Nazareth*, 175-211; Edgar J. Goodspeed, *The Story of the New Testament*, 1-147; Ernest Findlay Scott, *The Literature of the New Testament*, 1-300.

²²Shirley Jackson Case, *The Historicity of Jesus*, 1-300.

Henry M. Battenhouse, "there is one point on which Christian opinion is unanimous: it is that Jesus is indisputably the Christ."²⁵

Dr. Sidney Angus emphatically states:

Christianity had an unique advantage over all of its competitors, including even Judaism, in having an historic Person as Founder, whose Person was greater than His teachings . . . No other religion could "placard" a real Being in flesh and blood who had lived so near to God and brought men into such intimate soul-satisfying union

²³Henry M. Battenhouse, *New Testament History and Literature*, 176-177.

(Concluded on page 764)

EAT MILK WHITE EGGS FOR VITAMINS-MINERALS

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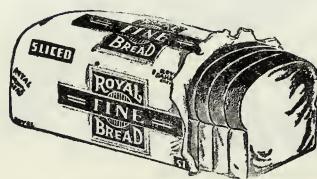
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²⁴Graves, op. cit., 1-450; Carpenter, op. cit., William R. Huntz, "Why the 'Golden Thread' of Religion?", *Improvement Era*, XL (October, 1937), 638, 653. Joseph Fielding Smith, *The Progress of Man*, 178-182, 422-423.

THE COMMON SOURCE OF RELIGIOUS TRUTH

(Continued from page 763)

with the Father. . . . The Mystery religions could offer only myths.²⁴

Mormons know beyond doubt through the evidence presented in their holy scriptures, especially the Book of Mormon and the Doctrine and Covenants, that Jesus is the Christ and the only name given whereby mankind can receive salvation. Indeed,

the revealed purpose of the Nephite record is to be another witness to the divinity and mission of Jesus. It sustains and amplifies the testimony of the Bible, and even confirms the hopes which arose in the breasts of the ancient pagans relative to the reality of God, the efficacy of the Savior, and an assurance of eternal life. . . .

²⁴Angus, op. cit., 309-311.

From Nephi to Moroni, the avowed purpose of each of the writers was to produce a work "to the convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."²⁵

Not only did the prophets of old bear testimony that Jesus is the only true Messiah, but new light came in modern times to the Prophet Joseph Smith. In his words:

We saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.²⁶

²⁵Berrett, Hunter, Welker, Fitzgerald, "Book of Mormon Concept of the Mission of Christ," A Guide to the Study of the Book of Mormon, 62-78.

²⁶Doctrine and Covenants 76:11-24.

The time will come when everyone who worshiped a "savior-god" other than Jesus Christ will learn that the creed he followed contained only a semblance of the divine truths revealed through the holy prophets of God. He will realize that his "savior-god" was but a counterfeit of the true Messiah. But a vestige of truth from a common source connects him and all other searchers for life eternal with that original messianic revelation given to Adam, the first man, in accordance with the decree of God, that Gospel truths "should be in the world, until the end thereof."²⁷

²⁷Pearl of Great Price, Moses 5:59.

GIFT

(Concluded from page 717)

took a small book and slowly unwound the strip of linen, now yellow with age, in which it was wrapped.

"Your father came over land and sea," he said, "to bring to my father's family and to others the message contained in this book."

Judge Kendrick held the book in his hand and looked at it intently. On the worn leather cover the title, *Mormons Bog*, was dimly discernible. Opening it he noted the inscription, written in his father's well-remembered hand. It read:

"I have come across the world to

bring to you the most precious of all the restored Gospel of Jesus Christ.

Elder George Kendrick."

Andre waited. The Judge said nothing, but turned the pages slowly, noting the careful interlineations. Then closing the book gently he passed it back to Andre.

"It is for you," said Andre, placing it in his hand again. "I have come far to bring it to you. There was a time when you believed in its teachings and lived them. Now, in your busy life, I was afraid you might forget."

Judge Kendrick closed his hand reverently about the worn volume. For a moment he made no reply. In that brief silence, memory carried him back to the living-room of a little cottage in the west, a cottage that he held most dear. Again he could see his father's straight, strong figure and gentle countenance as he called his family around him for evening prayer. His lovely mother, his brothers, his sisters were all there, kneeling in reverent devotion. And he was one with his loved ones, in that little circle of prayer.

It had been a long time since the Judge had opened the book of the past. But now that it was open a great emotion swept through his heart. The real values of life came singing back to him. It was as if a guiding light had suddenly shone out ahead of him, revealing the path of truth that for a time had been lost in the hurry and confusion of the daily round of life. And then he was back again, sitting beside his father's old friend.

In the dusk of the little room his words came to Andre like soft music in the stillness of the night. He spoke slowly as if he were weighing each word.

"You can never know, Andre, how fully I appreciate your great kindness. We live in a selfish world. Few men give such sublime devotion to a cause as you have given. In the long years of struggle, fortune has brought me money and influence. But nowhere in all my wanderings have I found the peace that has come to me this night. Andre, I accept your Christmas gift."



Fireman... save my new ZCMI outfit first!
It's so smart and becoming I couldn't live without it.

THE PROBLEM OF UNEMPLOYMENT

(Concluded from page 716)

industry and the installation of automatic machinery. Notwithstanding a heavy increase in production, mechanization and new methods increased on an average the output per worker by thirty-four to fifty-one per cent. Thus workers were displaced faster than new industries and new jobs could absorb them. What was true during the period indicated has been true since that time.

THREE CAUSES OF UNEMPLOYMENT

WHILE during the past twenty years new inventions and new industries have given jobs to millions, there has been a lag in employment, authorities agree. The result of all contributing factors is that today there are estimated to be about twelve million unemployed workers in America, this being the increase during the twenty years. Stated in another way, more than twenty per cent—one in five—of all employables in America today are jobless. Yet, on the whole, production was never greater. The causes? Some of these are said to be the following:

1. Mechanization of industry. Our vast production requires fewer workers than ever before. To a large extent the machine has taken loads from the backs and work from the hands of men and women. And new jobs have not appeared as fast as old ones have disappeared.

2. Increase in population. The total number of workers has increased; the total number of jobs has decreased.

3. Lack of amicable relations between "capital and labor." Disagreements, disputes, strikes, and lock-outs have more or less continually disturbed our industrial peace during recent years. Both employer and employee appear to have acted as if a third party, the public, was not vitally interested in what they do. The weapon common to all the strikes and lockouts is *force*. The terms of settlement are usually dictated; hence they cannot result in genuinely amicable relations.

Labor has demanded more and more—more pay, shorter hours, better working conditions, the closed shop, more voice in management, and freedom from responsibility, i. e., from legal obligations.

Capital has responded by speeding up the installation of automatic machinery, by the use of new ma-

chinery that greatly multiplied the productive capacity per worker and by using more efficient methods of management. Thus it certainly appears that capital has tried, and continues to try, to get results with fewer and fewer workers—to get as far away from the need of workers as feasible.

INSEPARABLE INTERESTS

SO CAPITAL and labor appear to forget that their interests are mutual and are inseparably joined with those of the public. This forgetfulness, or utter foolishness, depending on the point of view, has undoubtedly made unemployment the biggest and most serious problem in America. Is it not more threatening to the peace and stability of our form of government than all the "isms" combined that are being investigated by the Dies Congressional Committee? In the last analysis is not unemployment the chief cause of the rapid rise in our national debt during the past few years?

He who solves the problem of unemployment will make it easy to balance our national budget; he will stop the growth in America of Communism, Nazism, and all other seditions; he will bring an era of peace and friendly relations to capital and labor; he will bring prosperity and security to this favored land and make it once again a land where all its citizens enjoy the inalienable rights of "life, liberty, and the pursuit of happiness."

Is not the solution of this problem a mighty challenge to all men of good will, to all loyal citizens who love this great country and its institutions? If the America of the fathers shall be the America of their children, the problem of unemployment must be solved.

TO WASTED TIME

By Rose E. Ross

It was my heart crying—
Not the wind
Or a lost star in the sky;
It was my heart crying!
It cried
For all those wasted hours
Spent in foolish reverie,
For hours so carelessly ignored
When life was young and strong.
It was my heart crying—
Not the wind.



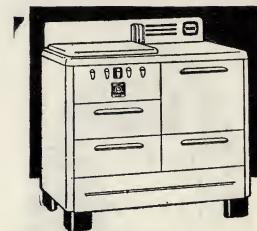
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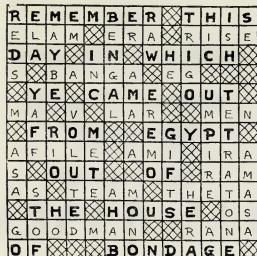
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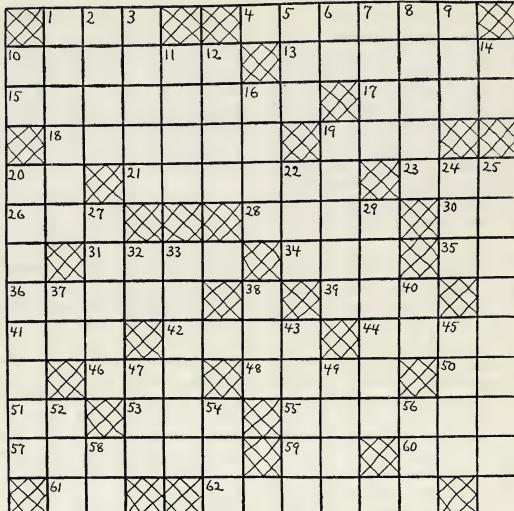
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Scriptural Crossword Puzzle—The Son of Nun (Josh. 24:29)



ACROSS

- 1 "Be strong . . . of good courage"
- 4 "And Joshua called for all . . ."
- 10 Jericho fell on the seventh day that Joshua's men marched . . . it
- 13 "I will . . . a place for my people"
- 15 Glassy
- 17 "and the cruel venom of . . ."
- 18 "put away the gods which your fathers . . ."
- 19 "And . . . people said unto Joshua"
- 20 A treble note
- 21 Charge with gas
- 23 Pound
- 26 Being
- 28 "Then shall the lame man . . . as an hart"
- 30 "he will turn and . . . you hurt"
- 31 "Now therefore fear the . . ."
- 34 "do according to . . . the law"
- 35 "remain in the land which Moses gave you . . . this side Jordan"
- 36 "Let us make man in our . . ."
- 39 "as the waters cover the . . ."
- 41 Weapon
- 42 "chant to the sound of the . . ."
- 44 Father (Arabic); . . . Ben Adhem
- 46 "And Joshua said unto . . . people"
- 48 "is of few . . . , and full of trouble"
- 50 Brother of Odin; half of five
- 51 River of Siberia
- 53 Masculine name
- 55 Compared with other men Moses was this Num. 12: 3
- 57 "and his fame was . . . throughout all the country"
- 59 Measure
- 60 "Why hast thou given me but . . . lot?"
- 61 "out . . . the land of Egypt"
- 62 "The Son of Nun"

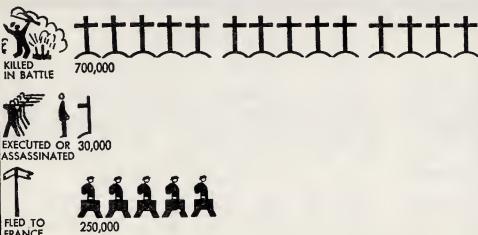
Our Text from Joshua is 1, 4, 18, 19, 31, 34, 46, 48, 61, and 62 combined

DOWN

- 1 Presented itself
- 2 "and . . . it in a book"
- 3 Indian millet
- 5 Distress signal
- 6 Means of transportation
- 7 Wife of Lamech and mother of Jabal and Jubal Gen. 4: 19
- 8 Alleviates
- 9 Part of the face
- 10 King James Bible
- 11 Field of granular snow
- 12 "art not a . . . of the law"
- 14 Canaan province
- 16 Land held in fee simple
- 19 Ducks
- 20 "Pure . . . and undefiled before God and the Father is this"
- 22 Shrub
- 24 "Why make ye this . . ."
- 25 Joshua's army . . . Jericho
- 27 Slope
- 29 "those things that . . . him"
- 32 "All the kingdom of . . . in Bashan"
- 33 Adore
- 37 Greek letter
- 38 Land to which Cain went
- 40 Jewish month
- 43 "which took their . . . and went forth to meet the bridegroom"
- 45 "which is to day in the field, and to morrow is cast into the . . ."
- 47 "every man into . . . inheritance"
- 49 Dial. Eng. variant of "earth"
- 52 Low
- 54 Staff officer
- 56 Native tree of Hawaii
- 58 "And . . . it seem evil unto you to serve the Lord"

TELEFACT

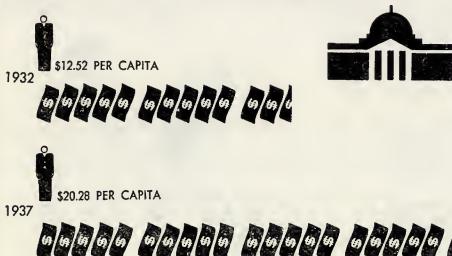
THREE YEARS' WAR IN SPAIN



Science Service-Pictorial Statistics, Inc.10-16

TELEFACT

COST OF STATE GOVERNMENTS (U.S.A.)



Science Service-Pictorial Statistics, Inc.10-25

The Enemy Within

(Concluded from page 715)

LATTER-DAY SAINTS AND THE CONSTITUTION

LATTER-DAY SAINTS should have nothing to do with secret combinations and groups antagonistic to the Constitutional law of the land, which the Lord "suffered to be established," and which should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Doctrine and Covenants 101:77-80.)

Of course there are errors in government which some would correct; certainly there are manifest injus-

tices and inequalities, and there will always be such in any government in the management of which enter the frailties of human nature. If you want changes go to the polls on election day, express yourself as an American citizen, and thank the Lord for the privilege that is yours to have a say as to who shall serve you in public office.

Next to being one in worshipping God there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States.

A PRAYER FOR UNITY
MAY the appeal of our Lord in His intercessory prayer for unity be realized in our homes, our wards, and stakes, and in our support of the basic principles of our democracy.

God guide this Church, and particularly the Priesthood, in building according to God's plan, and in establishing His kingdom on earth, I pray in the name of Jesus Christ. Amen.



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Your Page and Ours

LET'S SAY IT CORRECTLY

ONE request that came in recently was concerning the proper position of the words, *just* and *only*. These two words as well as the words, *ever*, *almost*, and *even*, should be placed so that their reference is immediately clear. The meaning of the sentence varies with their changed positions; for instance, "I just asked him to go with me" means that I did not insist; I merely *asked*; while "I asked him just to go with me" means that I did not expect him to participate, but he accompanied me merely.

There is another danger to be avoided with the word, *just*. It is sometimes used to mean *very*, *quite*, or *simply*. *Just* is not an intensive. "I think that is just beautiful," could be more correctly stated, "I think that is very beautiful."

Only is often said to be the most misplaced word in the English language. Its position often determines the meaning of the sentence. Analyze the meaning in the following sentences:

Only I told him to try it; I only told him to try it; I told him only to try it; and I told him to try it only. ◊

Dear Brother:

YOU will soon be receiving reports from these parts that will convince you that we are doing our best to follow the admission of President Grant: "An Era in Every Home." We have added, "An Era to Every Investigator."

Regards and best wishes to all Era workers in the whole world,

E. J. Sorensen, Hollywood Stake.

Dear Brethren,

IT HAS been my pleasure and privilege since my arrival in the mission field to read the *Improvement Era*, and keep up on the activities of the Church. I wish it were possible to put the *Era* in the homes of all the twelve hundred members here in Arkansas.

I particularly enjoy those articles dealing with Church history and Church doctrine, as I receive new ideas and new thoughts which tend to aid me in the promulgation of the Gospel. I find many beautiful thoughts expressed in the editorials, and especially those by Dr. Widtsoe.

H. Fredrick Johnson, District President.
Little Rock, Arkansas.

Dear Editor:

HERE in Tasmania, where the farthest south Church-owned building is located, we send our appreciation and thanks for the *Era* we receive each month bringing us news from home.

We congratulate the *Era* on the splendid work it is accomplishing in helping us to spread the Gospel here in Tasmania.

Wishing you much continued success, we are,

Eric L. Bundy, Wayne Berrett, Henry Bird,
Claude Brown, Jr., Ray Bryan, Robert Jones,
Earl W. Smart (District President)

Dear Sir:

MAY I suggest that you write an article for the missionaries and in this article please state that it is just as important to have an *Improvement Era* in their missionary brief case as it is to have other Church literature.

I have been called as a home missionary and words cannot express how much the *Improvement Era* has meant to me. The average person whom we come in contact with is unable to grasp the true meaning of our religion. They cannot quite realize that the Prophet Joseph Smith did have these heavenly visitations, and that he was a true prophet of the Lord. However, when a missionary can show them and read splendid articles written by our Presidents, Heber J. Grant, a clean living, and the many wonderful teachings of our religion put in magazine form, they become more interested. Why, we may even sell our *Improvement Eras* to non-members, and in that way alone make many true and loyal converts. The *Era* has everything good and fine that a first-class magazine should have.

May the *Improvement Era* be in every Latter-day Saint home.

Tillie S. Mosely,
Los Angeles, California

RELATIONSHIP

Johnny: "Mother, are you the nearest relative I've got?"
Mother: "Yes, dear, and your father is the closest."

CORRECT TRANSLATION

Four-year-old Marcia was just back from Sunday school. In reply to her mother's question, "What did you learn today?" she answered very solemnly, "I learned at Sunday school today 'The Lord is my shepherd; why should I worry?'"

REASON ENOUGH

When the song "Master, the Tempest is Raging," (which reads "They all shall sweetly obey Thy will, Peace be still.") was first being sung in the Latter-day Saints Sunday School, Verda was a member of the kindergarten class.

After a few Sundays her Sunday School teacher noticed how quiet she was, especially during the singing. Upon being asked why she was so quiet she replied, "The new song says, 'Please be still.'"

PRIM, PRECISE, AND—

The conscientious young lady was trying to get her younger sisters to use good English. One day when she corrected her six-year-old sister, the little girl said: "You just proper me all the time."

Wilma Adair, Orderville, Utah.



WANTED TO APPEAR NATURAL

Photographer: "It will be a far better picture if you put your hand on your wife's shoulder."

Husband: "It would be far more natural if she put her hand in my pocket."

LOUDER, PLEASE

BROTHER Jones was a steady Church-goer and enjoyed good sermons, but he objected to speakers who could scarcely be heard. On a certain occasion when he was asked to offer prayer, he closed with this supplication:

"And now, if it pleases Thee, strengthen the lungs of our beloved brethren, so that when they speak for our edification and instruction, it may be heard beyond the third row, even down to the doors of the chapel, that all may be benefited."

It is said that Brother Jones' prayer was answered.

Submitted by Hugo D. E. Peterson.

A TIME TO COME, A TIME TO GO

SEVERAL years ago, when the Ward Teachers visited the home of President Heber Q. Hale of the Boise Stake, he called his family together as usual, and the Senior Teacher began to talk. He kept it up for over a half hour. Then, turning to his young companion, he said:

"That's all I have to say. Now, you may talk."

The young man replied: "I hardly know what to say," and instantly the president's little three-year-old son, Homer, who had sat restlessly through the long talk of the older man, shot in the words:

"Say Amen."

Land of Peace

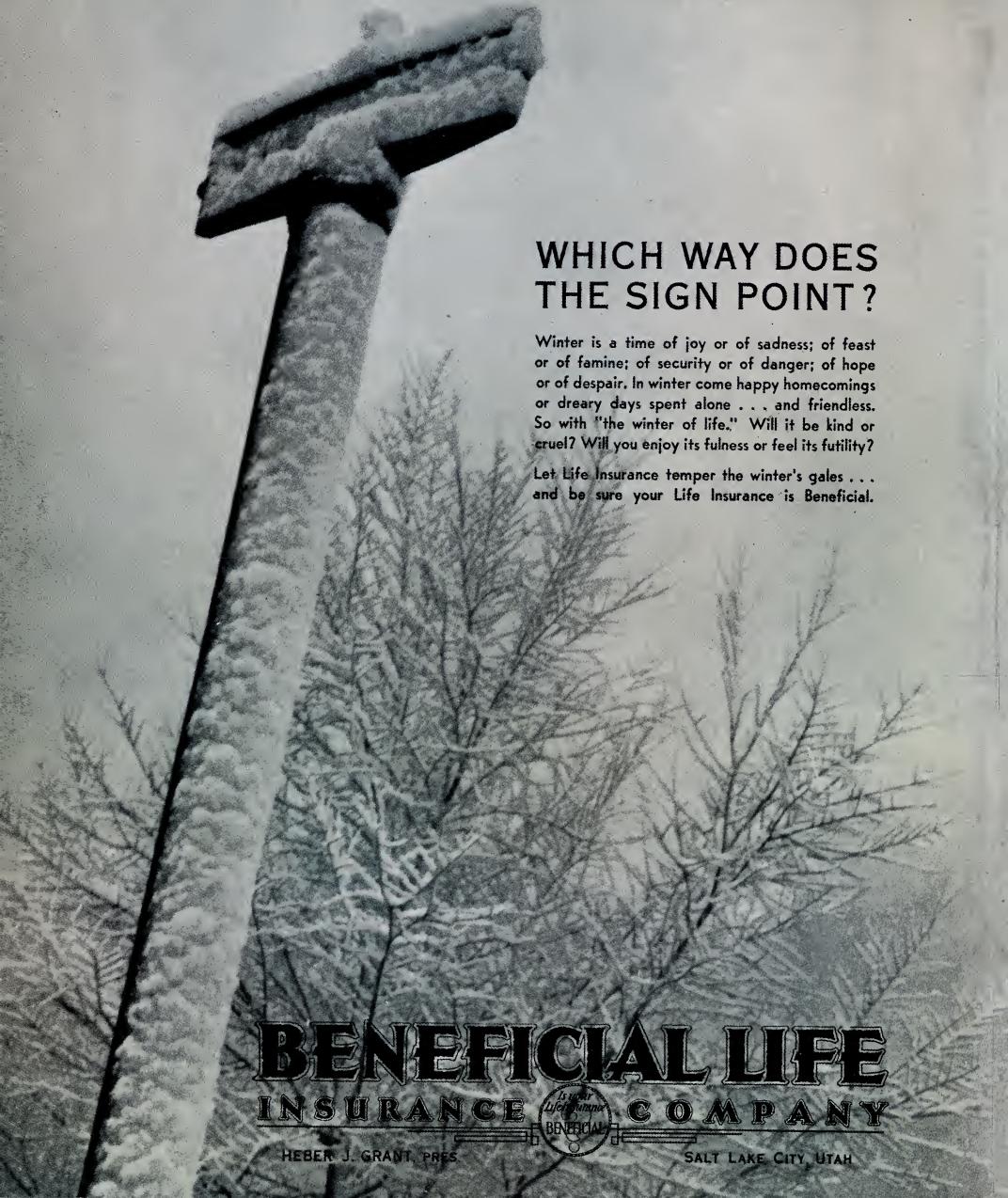
AT THIS Christmas time, all of us feel a deeper gratitude that we live in a land of peace where the American Way of living imparts a richer, a freer existence.

KSL is proud to be an integral force in the American Way of things. Looking forward, "The Voice of the West" anticipates continued years for peaceful enjoyment of the abundance of this land: abundance in material things, in spiritual enrichment, in aesthetic enjoyment.

This is our thought at Christmas and at the threshold of a new year.

KSL Columbia's 50,000 Watt Affiliate in Salt Lake City

In the Winter of Life -

A black and white photograph of a tall, weathered wooden signpost standing in a snow-covered field. The post is leaning slightly to the left. It has two horizontal arms extending from the top, one pointing left and one pointing right. The ground and low-hanging branches of trees in the foreground are heavily covered in snow.

WHICH WAY DOES
THE SIGN POINT?

Winter is a time of joy or of sadness; of feast or of famine; of security or of danger; of hope or of despair. In winter come happy homecomings or dreary days spent alone . . . and friendless. So with "the winter of life." Will it be kind or cruel? Will you enjoy its fulness or feel its futility?

Let Life Insurance temper the winter's gales . . . and be sure your Life Insurance is Beneficial.

BENEFICIAL LIFE
INSURANCE COMPANY

HEBER J. GRANT, PRES.



SALT LAKE CITY, UTAH